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WHAT IS THE POWER

OF

THE GREEK ARTICLE,

AND

HOW MAY IT BE EXPRESSED

IN

The English Version

OF

THE NEW TESTAMENT?

BY JOHN TAYLOR.

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PREFACE.

It was from no wish to enter into competition with others on a difficult question of grammar, that I was led to the composition of the following pages. Having read with much attention, about seven years ago, Dr. Middleton's work on the Greek article, in the hope that it would throw a clearer light on some of the more difficult passages in New Testament, I was concerned to find that, if his theory were to be considered true, certain inferences must be drawn, which seemed to me to contaminate the truth by an admixture of error. Reflecting further on this, I began to doubt whether his view of the Greek article was correct, and whether it might not be represented with greater fidelity in another and very different character. I was gratified to find that no error seemed likely to be created by this change; and that, when the principle was applied to the English version, it appeared to recommend itself by the improvement which it introduced into that version. To try whether any imperfection could lurk under the system, I applied it subsequently, by appropriate

signs, to the whole of the English New Testament; and the result was, a conviction that not only had the Greek article the power which I supposed it to possess, but also that the transfer of that power to the English version formed as satisfactory a proof as could be desired of the truth of the theory in the Greek language.

I am encouraged by these considerations to offer this little essay to the notice of the public. To those who are critically acquainted with the original text I trust it will recommend itself, if it fulfils in every particular those requirements which Dr. Middleton discovered to be inherent in the power of the Greek article; while, to the common English reader, it will not fail, I hope, to be equally acceptable, if it brings out with greater effect those secret meanings of the text, which his judgment teaches him he might expect to find, but which he cannot without some authority presume to impute to it.

30. *Upper Gower Street, Oct.* 1842.

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WHAT IS THE POWER

OF

THE GREEK ARTICLE?

ETC.

I. OBJECTIONS TO THE EXISTING THEORY OF THE GREEK ARTICLE.

THE authorised English version of the New Testament is perhaps the most faithful, and at the same time the most idiomatic, translation that has ever appeared of any work: but, on comparing it with the original, it must be acknowledged that there is a peculiar power in the Greek ARTICLE which has not been adequately represented. Of this defect, the many instances where the demonstrative pronoun *that* has been inserted, in order to complete the sense, may be regarded as sufficient proof. For example: when the Jews sent priests and Levites to ask John the Baptist, "Art thou Elias? And he saith, I am not. Art thou *that* prophet? And he answered, No. . . . Why baptizest thou, then, if thou be not *that* Christ, nor Elias, neither *that* prophet?" John, i. 19. — it is evident that, in each of these cases, the article *a* or *the* would have been deemed sufficient, had it not appeared to the translators that some greater stress was necessary to be laid on the expression, than these less important words were able to

convey. It is the consciousness of this defect which has given rise also to such renderings as the following: — "Then said Jesus to *those* Jews which believed," John, viii. 31.; "While Peter doubted in himself what *this* vision which he had seen should mean," Acts, x. 17.; "Let them, therefore, said he, which among you are able, go down with me, and accuse *this* man," Acts, xxv. 5.

The practice complained of may be thought a trivial evil; and if this method of representing the power of the Greek article had subjected the English reader to no greater disadvantage than is found in the last three quotations, it would indeed have been unnecessary to say a word on the subject; but when erroneous interpretations are created or encouraged by the means thus taken to fill up the sense, it becomes a duty to have them, if possible, corrected. To an unlearned person, who had not been put on his guard against such a construction, the enquiry, "Art thou Elias?" followed by, "Art thou *that* prophet?" might naturally convey the idea that the second question was no more than a repetition of the first in another form. But, to say nothing of this misconception, which he would perhaps be warned against, or might remedy for himself on further reflection, the sense in which the learned take the question, "Art thou *that* prophet?" meaning, as Dr. Hammond suggests, "some *special* prophet, *perhaps Jeremy*, which had been among them, the return of whom the Jews expected before Elias, as him before the Messias," is probably as indefensible as the other. It may be very reasonably doubted whether any such *expectation* of another special prophet *besides* Elias was common among the Jews at any time, and whether this assumption may not have been made solely for the purpose of meeting that exigency which an erroneous interpretation of the Greek article originally produced.

If we adopt the translation which is given in the margin of our English version, "Art thou *a* prophet?" this assumption is rendered unnecessary: but if we are entitled to read "*a* prophet," instead of "*that* prophet" in the former case, so we may read in the second instance, "Why baptizest thou, then, if thou be not *the* Christ, nor Elias, neither *a* prophet?" The change of *that* to *the* and *a* is a reading which, it must be admitted, alters the sense considerably; but it has this advantage, that it gives rise to no misconception on the part of either the learned or unlearned; and unless there be something in the Greek article which forbids this mode of rendering, it would therefore seem the best that could be chosen.

Let us take another instance. — When the Jews who followed Jesus across the sea of Galilee, in the hope of witnessing a repetition of the miracle by which the five thousand were fed, said to him, "Our fathers did eat manna in the desert, as it is written, He gave them bread from Heaven to eat;" and our Lord replies, "Verily, verily, I say unto you, Moses gave you not *that* bread from Heaven;" the ordinary inference drawn from the word *that* would be, that Jesus meant them to understand that this *manna*, the bread of which they were speaking, was not sent from Heaven, but was a product of the earth, thus miraculously accumulated on the spot where it was gathered. The reply, however, properly understood, leaves this part of the subject untouched, and is evidently intended to carry their minds onward to *another* subject of far higher importance, viz., the bread that was really from Heaven — our Lord himself. "Verily, verily, I say unto you, Moses gave you not *the* bread *which is* from Heaven; but my Father giveth you the true bread from Heaven. For the bread of God is He which cometh down from Heaven, and giveth life unto the world. I am the

bread of life." John, vi. 31. But if this be the proper rendering of the words, it must be confessed that the reading which is contained in our English version is liable to the charge of engendering error in the minds of the unlearned. This last sentence, again, when it is repeated three verses further on, exhibits another instance of the substitution of *that* for *the*, "I am *that* bread of life;" though why it should differ from the former cannot be conjectured, except the translators thought that they might safely recur, in the latter example, to that method of representing the supposed power of the Greek article which they were afraid to adopt on the first occasion, because it had not there the same obvious antecedent.

But whence, it may be asked, has arisen this solicitude to express the Greek article by the pronoun *that*, if it be a less safe and satisfactory rendering? It springs from a conviction that the Greek article contains in itself a power greater than that which is possessed by the English article, though what that power is, and how it ought to be represented in English, hardly any one is able to define. The work of greatest authority on the subject is one which was written about forty years ago by the late Dr. Middleton, Bishop of Calcutta, entitled "The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament." The learned author sets forth with great distinctness the several occasions in which the Greek article is employed by *Greek* writers, and lays down rules drawn from these instances which would enable a modern scholar writing Greek to make use of the Greek article much in the same way that the ancients did; but when he applies his rules to the illustration of the New Testament, a suspicion will frequently arise that there is something unsound in them at bottom. This is especially the case when he attempts to express

the power of the Greek article in English, for then he is reduced to the same necessity of employing the demonstrative pronoun *that* which our translators were subject to; or, if the English article be substituted, it is the *definite*, to the exclusion of the *indefinite*, in all such cases as those which have been quoted. In the question put to John, for instance, he approves the reading of "Art thou *the* prophet?" meaning thereby some *prophet expected by the Jews*, and appeals to the answer of John for a confirmation of the truth of this reading, adding, "for else *how could John have answered in the negative?* Does not Christ declare of John (Matt. xi. 9.), that he was a prophet, and even more than a prophet?" (329.) To this objection it may be sufficient to reply, that this is Christ's declaration, and not John's, and, therefore, John is not bound by it. But there was another question put to John at the same time, which did not occur to Dr. Middleton, — a question which is exposed to the same objection, but which John *equally answered in the negative:* "Art thou Elias? And he saith, I am not." If it was impossible for John, with truth, to have said he was NOT A PROPHET, — because our Lord said he was "a prophet, and more than a prophet," in Matthew, xi. 9. — how is it that he could say he was NOT ELIAS, when our Lord's declaration in the 14th verse of the same chapter of Matthew is, "If ye will receive it, THIS IS ELIAS, which was for to come?" The argument is overthrown which imputes to John that he could not, consistently with truth, have denied that which Christ affirmed of him in the one case, when we see that he actually did deny it in the other. We find, then, in this reply, nothing to support the reading for which Dr. Middleton contends, to the exclusion of that which is proposed in the margin of our English version.

But if Dr. Middleton's argument is in this case un-

founded, then does he also fail to prove that the prophet promised in Deut. xviii. 15—19. was NOT OUR SAVIOUR. It may excite surprise in the English reader to hear that any doubt could have existed on this head; and probably none would have been heard of, had it not happened that the received theory of the Greek article required a different fulfilment: for, when the question put to John was supposed to have reference to some *expected* prophet, yet not Elias, it then became necessary to show, if possible, that CHRIST was not referred to in the above-mentioned prophecy. "The reference," says Dr. Middleton, "is, I believe, properly explained in the *Anmerkungen* of Michaelis, who says, 'Namely, the Prophet promised in Deut. xviii. 15—19. The Jews understood these words of an individual resembling Moses in greatness and in miracles: I am of a different opinion, and understand them of *all* and *singular* the true prophets whom God, from time to time, was to send to the people of Israel: the question, however, is put to John according to the *then prevailing* interpretation.'" (329.) But who, according to that interpretation, could possibly be meant, when he was spoken of as *the prophet that should come*, but the MESSIAS? After the people had seen the miracle which Jesus performed in feeding the five thousand with five loaves and two fishes, they said, "This is of a truth that prophet that should come into the world." Whom did they then allude to? Dr. Hammond replies, "the Messias, known by the title of ὁ ερχομενος, *him that cometh*." For, as he observes on Matt. xi. 3., "the prophecies of Christ, as the Messias of the Jews, by them expected (and also of the Gentiles, though not by them so discerned), were so plain in the Old Testament, under the title of *Shiloh coming*, &c., and yet the person and name of him so unknown, that he was by them wont to be expressed by some circumlocutions,

particularly by this of ὁ ερχομενος, *he that cometh.*" But, if the reference be in this place to the Messias, or Christ, as Dr. Hammond says (and we cannot doubt that he is right), why should the Jews, after asking John, "Why baptizest thou then, if thou be not *that* Christ, nor Elias," immediately add, "neither *that* prophet," if they meant again the Messias, or Christ? The explanation given by Michaelis, as to his own way of understanding these words, is of no moment. His opinion of the meaning may, or may not, be correct; but, when he supposes that the JEWS made their enquiry with reference to the Messias, or Christ, for that was "the *then prevailing* interpretation," their previous question put to John concerning *the* CHRIST shows that he must have been mistaken.

With regard, however, to the opinion, "that the Jews were in error when they entertained the then prevailing interpretation of this prophecy, and that the words of Moses had reference to *all* and *singular* the *true prophets* whom God from time to time was to send to the people of Israel," it may be sufficient to observe, that the Apostle Peter quotes these words as applicable only to ONE PROPHET, JESUS CHRIST. "For Moses truly said unto the fathers, A PROPHET shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear THAT PROPHET shall be destroyed from among the people," Acts, iii. 22. This application of the same prophecy to Jesus Christ is made also by Stephen, Acts, vii. 37. With such authorities against him, Michaelis was certainly bold in giving it as his opinion that these words of Moses were not intended to have any reference to Christ. If the received theory of the Greek article had not seemed to require this, he would probably have

avoided it. Dr. Middleton himself appears subsequently to have had some doubts of the accuracy of Michaelis's judgment, in the quotation which he had made from the *Anmerkungen;* and seems to think (351.) that this may be one of the prophecies of the Old Testament which has received a *double* fulfilment: first, in ALL *the prophets* after Moses; and secondly, in CHRIST. But the dilemma in which this admission places him is no less embarrassing; for the point to be determined is, What did the JEWS mean when they said to John, "Art thou *that* prophet?" or "*the* Prophet?" It is the third of three consecutive questions: the two former being, "Art thou the *Christ?*" "Art thou *Elias?*" They could not have intended to ask John the third time whether he were *the prophet that was expected to appear*, when both they and he understood the question as having reference to the Messias, which question had been already asked and answered; neither did they intend to ask him again whether he were Elias. What, then, could have been passing in their minds but this: If thou art not the Christ (*the prophet who should come*), nor Elias (who was expected to appear *before the prophet that should come*), art thou *a* prophet? speaking, at last, generally, and descending in their enquiry from the greater to the less. "Lightfoot supposes ὁ προφητης, to mean *one of the ancient prophets* spoken of in Luke, ix. 8, 9; but this," says Dr. Middleton, "is inconsistent with the presence of the article." p. 330. According to the rule he lays down, "there is no such thing as an *indefinite* sense of the article, that which has sometimes been so denominated being no other than its *hypothetic* use:" (211.) and that this use does not countenance the notion of Dr. Lightfoot, or the marginal reading of our English version, we learn from the following remark of Dr. Middleton: "the article, even with the aid of its predicate, *does not carry back the mind* to any

object with which it has been recently, or is frequently conversant." But is not Dr. Middleton in error here rather than Dr. Lightfoot?

In commenting on John, ix. 17., "He said, he is a prophet," Dr. Middleton again refers to the prophecy in Deuteronomy. "Wolfius is of opinion that the man cured of blindness does not here speak of Christ merely as *a prophet*, but as *the one prophet* foretold by Moses. . . . The argument of Wolfius proceeds on the supposition that the prophet promised in Deut. xviii. 15. is *the Messiah*. I have already had occasion on i. 21., to advert to this subject: it may be useful in this place to consider it somewhat further. The principal reason for confining the promise to the coming of Christ is founded on the *apparent* application of the passage to our Saviour by St. Peter, Acts, iii. 23. and by St. Stephen, vii. 37. On the former of these places, Michaelis (*Anmerk.*) has the following observations: — 'The prophet, like unto Moses, whom God would raise up unto the Israelites from among their brethren, and whom they were to hear, many Christians have understood to be Christ himself: in which case they will have it, that the passage is adduced by Peter as a prophecy respecting the Messiah. But this opinion appears to be *improbable*. The phrase, — a prophet like myself, — used of Christ, would, in the mouth of Moses, seem very *indecorous* and *offensive;* and, to judge from the context, the discourse is *not* of *one*, but of *several* true prophets, whom God, from time to time, would oppose to soothsayers and diviners: to these impostors, set up by superstition, the Israelites were not to give ear, but only to the true prophets, resembling Moses, whom God would occasionally send them. Many of the Jews, it is true, in the time of Peter, interpreted the promise of an extraordinary prophet, in greatness rivalling Moses, but not Christ; for they distinguish this prophet from Christ,

calling the former simply *the prophet.* (John, i. 21—25.; vii. 40, 41.) I understand Peter, then, to mean: Moses says, God will raise up to the people of Israel prophets to whom they must give ear; and whosoever will not hear them, him will God call to an account: all the prophets bear witness of Jesus; what answer, then, shall he be able to give, who is disobedient to all the prophets?" (350.)

To this reasoning of Michaelis it will be sufficient to oppose the plain and strong declaration of St. Peter already quoted. And perhaps we may be allowed to add, that a theory which requires that we should deny the most obvious meaning of certain words used by the Evangelists, and attribute to others a sense contrary to that which the Apostles attributed to them, is one which cannot be said to carry with it any peculiar claim to favour.

But lest we should be thought to have pronounced too hasty a condemnation of Dr. Middleton's theory, we will add another instance of the erroneous conclusions to which we think it leads. In John, xviii. 15., we read that "Simon Peter followed Jesus, and so did ANOTHER disciple:" thus it stands in the English version. Dr. Middleton, in conformity with his rule already quoted, that "there is no such thing as an *indefinite* sense of the article," contends that the proper translation of the Greek form, ὁ αλλος μαθητης, ought to be "THE OTHER disciple." But, as no other disciple than Simon Peter had previously been mentioned, an opportunity is here offered for the introduction of a great deal of clever reasoning, to which we cannot do justice without making a somewhat copious extract.

"'Ο αλλος μαθητης. Grotius says, 'it is certain that in these as well as in other writings, the article is frequently redundant.' Schleusner too adduces some other instances besides the present, in proof of the same assertion (see Lex. *voce* ὁ, ἡ, το): in the principal, however, of which it

has already been shown that the assertion is wholly groundless; and it is to be considered as the *refuge of ignorance*, though of the ignorance of *learned* men. I am indeed ready to confess that the article, in this place, is a subject of some difficulty; of greater, perhaps, than in any other in the whole New Testament: yet, though it should be altogether impossible to assign its use with absolute certainty, it is surely more reasonable to impute the obscurity to our own want of knowledge, than to attempt to subvert the whole analogy of language; for, to say that ὁ ἄλλος and ἄλλος may be used indifferently, is an assertion which is contradicted alike by experience and by common sense. It is better to understand phrases according to their obvious import, even though we should be compelled to leave the proof of their fitness to more diligent or more fortunate enquiry. Thus τὸ πλοῖον, Matt. xiii. 2. and elsewhere, has always been regarded as merely *a certain ship*: I should not, however, have acquiesced in this vague interpretation, even if I had found it impossible to account for the article in a satisfactory way. I entertain the same feeling with respect to the present passage." (358.)

This reference to the case of "*the ship*," and to the satisfactory manner in which the learned author had succeeded in explaining, on that occasion, the power of the Greek article, carries us for a moment out of our way, and requires us to observe concerning it, that Dr. Middleton adopted the suggestion of Mr. Gilbert Wakefield, who says, in his New Testament, "a *particular* vessel is uniformly specified. It *seems* to have been kept on the lake for the use of Jesus and the Apostles. It *probably* belonged to some of the fishermen (see Matt. iv. 22.), who, I should think, occasionally, at least, continued to follow their former occupation: (see John, xxi. 3.)." This "solution," says Dr. Middleton, "carries with it an air of strong pro-

bability; and, when we look at Mark, iii. 9., which appears to have escaped him, his conjecture becomes *absolute certainty;* for there our Saviour is said to have directed that a small vessel *should constantly be in waiting for him,* προσκαρτερῇ αὐτῷ. Moreover, I think we may discover *to whom the vessel belonged.* In one Evangelist, Luke, v. 3., we find a ship, used by our Saviour for the very purpose here mentioned, declared expressly to be Simon's; and afterwards, in the same Evangelist, viii. 22., we have τὸ πλοῖον [*the* ship] *definitely,* as if it were intended that the reader should understand it of the ship already spoken of. It is, therefore, not improbable, that, in the other Evangelists also, the vessel so frequently used by our Saviour was that belonging to *Peter* and *Andrew.*" (212.)

The discovery of all these several circumstances did not require much ingenuity to make it; since we learn from the New Testament the following particulars. That on the Sea of Galilee, or Lake of Gennesareth as it was also called, were two ships or large boats belonging to two families of fishermen, who were partners, all together, in their calling: that one ship belonged to Simon Peter and his brother Andrew; the other to Zebedee with his two sons, John and James. That before our Lord called the four younger men to follow him and become thenceforth his disciples, they were seen by him all alike engaged in washing and mending their nets. That he entered into *Simon's* ship, and prayed him to thrust out a little from the land. That he then sat down and taught the people out of the ship; that is, all the people who had come together there and were standing on the shore. That when he had left speaking, he said unto Simon, "Launch out into the deep, and let down your nets for a draught:" the result was the miraculous draught of fishes, on seeing which, Simon Peter fell down at Jesus's knees, saying,

"Depart from me, for I am a sinful man, O Lord!"—Simon had previously been told by his brother Andrew that Jesus was the Messiah, for that he himself and John the son of Zebedee had heard the declaration to that effect made by John the Baptist; and as a consequence of that communication he had brought Simon to Jesus. But this was the first time that Simon appears to have been thoroughly impressed with the conviction that Jesus was that mighty being which he was reported to be, and this miracle was the cause of that conviction. The call immediately followed: "Jesus said unto Simon, Fear not, from henceforth thou shalt catch men: and they forsook all and followed him."

The ships, however, remained on the lake in the charge of Zebedee, who, with "hired servants" only, instead of his sons and partners (see Mark, i. 20.), followed still the occupation of a fisherman. But though the disciples do not appear to have resumed their former labours till after our Saviour's death, and then for a short time only, what was more natural than that one of these ships, and especially that of Simon Peter, should be employed, as occasion required, in conveying Jesus and his disciples from one side of the lake to the other? We learn from Scripture that this was done: what need then is there to try to make more out of the facts, by saying that "a *particular* vessel is uniformly specified;" that "it *seems* to have been kept on the lake for the use of Jesus and the Apostles;" that "it *probably* belonged to some of the fishermen;" and, "I *think* we may discover to whom it belonged?" Why make a mystery, and affect a discovery, where there is no room for either? When our Lord "spake to his disciples, that a small boat should wait on him, because of the multitude, lest they should throng him," (Mark, iii. 9.) it was doubtless a small boat (πλοιαριον) belonging to one of these two

ships, see John, xxi. 8.; and, with respect to the inference drawn from the example in Luke, viii. 22., of τὸ πλοῖον "THE ship *definitely*, as if it were *intended* that the reader should understand it of the ship already spoken of," it is sufficient to say that neither in the received text, nor that of Mill, nor in the oldest MS. extant, the Vat. 1206, is the article prefixed to πλοῖον. Every inference, therefore, which is raised on the supposed presence and definite meaning of the Greek article in this case falls to the ground; and all that "air of strong probability," which the imagination of the writer had converted into "absolute certainty," is found at last to shrink down into the compass of the simple facts as they are recorded in the narratives of the Evangelists.

But to return to Dr. Middleton's statement of what is to be understood as deducible from the use of the article in ὁ ἄλλος μαθητης, "THE OTHER disciple," according to his theory: —

"Commentators," he says, "have generally admitted that, by the other disciple here mentioned, St. John means himself; and Michaelis (in his *Anmerkungen*) well observes, that 'John has never named himself in the whole Gospel, nor has ever said *I;* and yet the occurrences which took place in the hall of Annas, as well as St. Peter's denial of Christ, he has described so circumstantially, and has thrown so much light on the dark and seemingly contradictory narratives of the other Evangelists, that we cannot but conclude that he was present.' Supposing, then, that St. John himself is meant by ὁ ἄλλος μαθητης, it may not be impossible to assign something like a plausible reason why he should call himself *the other disciple.* This phrase obviously implies *the remaining one of two persons,* who not only were, in common with many others, disciples of Christ, but between whom some still closer relation may

be recognised to exist; and, if it could be shown that Peter and John stood toward each other in any such relation, the term *the other disciple* might not unfitly be used, immediately after the mention of Peter, to designate John; especially if, from any cause whatever, John was not to be spoken of by name. Now, it does appear that a *particular*, and even *exclusive, friendship* existed between Peter and John: the circumstance has been noticed in that admirable manual of Christian piety, the *Companion for the Fasts and Festivals.* 'Upon the news of our Saviour's resurrection, they two hasted together to the sepulchre. It was to Peter that John gave the notice of Christ's appearing at the Sea of Tiberias in the habit of a stranger; and it was for St. John that St. Peter was solicitous what should become of him. See John, xxi. 21. After the ascension of our Lord, we find them both together going up to the Temple at the hour of prayer; both preaching to the people, and both apprehended and thrown into prison, and the next day brought forth to plead their cause before the Sanhedrim. And both were sent down by the Apostles to Samaria to settle the plantations Philip had made in those parts, where they baffled Simon Magus. — See p. 77.' It might have been added," continues Dr. Middleton, "that the same two were sent by Christ to prepare the last passover, Luke, xxii. 8. It is, moreover, to be observed, that the same expression of ὁ αλλος μαθητης, with some addition indeed, occurs in this Evangelist, xx. 2., where, however, I do not perceive that the addition affects the question: it is repeated also in verses 3, 4. and 8. of the same chapter, in a manner which *to the modern reader will appear extraordinary*, but which, combined with the circumstances already related, leads me to infer that this phrase, when accompanied with the mention of Peter, was readily, in the earliest period of Christianity,

understood to signify John; and it is not impossible that the Evangelist may have employed this expression, in order to remind his readers that, of the Twelve Apostles, *two were distinguished from the rest by their closer friendship and connexion.* If this be a reasonable solution of the difficulty (and I cannot help thinking it preferable to the bungling expedient uniformly adopted*), the article ought to be expressed in all future translations: by the omission of it we withhold from the reader's notice a circumstance of considerable *interest* and *beauty.*" (360.)

The questions here raised are, 1. Whether John be *the person meant* by "the other disciple?" 2. Whether, *being* that person, he *meant it to be inferred,* by his using the expression *ὁ αλλος μαθητης,* that he and Peter were MOST INTIMATE FRIENDS?

Many commentators have certainly admitted that by the other disciple here mentioned, John means himself; though there have not been wanting some of great antiquity and authority who have expressed a contrary opinion. Nonnus, who flourished, according to Cave, about the year 410, wrote in Greek a paraphrase of St. John's Gospel, still extant, in which he describes thi. person as *νεος αλλος ἑταιρος,* "another new (or young) companion," a description not likely to have been applied by John to himself. This paraphrase of Nonnus is remarkable for omitting the history of the woman taken in adultery, in which it is supported by all the earliest MSS., and for stating *exclusively,* but agreeably to the text of all the other Evangelists, that the events which are recorded in John as having taken place about the *sixth* hour, occurred about the *third.* (xix. 14.) These circumstances give it some claim to attention beyond that which belongs to it on the ground of antiquity.

* That of supposing the article to be redundant.

The judicious Lardner thinks "*it may be questioned* whether John hereby intends himself. Chrysostom supposeth him to be meant, and that John concealeth his name out of humility and modesty. To the like purpose, also, Theophylact. Nor had Jerom any doubts here. But Augustine was cautious in saying who it was, though he thought it might be John. Let us now observe the sentiments of the moderns. Whitby, upon this place, says, 'He seems not to be John, for he being a Galilean as well as Peter, they might equally have suspected him on that account.' However, to this it might be answered, 'But John being known to the high-priest, he was safe.' But, then, another difficulty will arise, for it may be said, 'How came John to be so well known to the high-priest and his family, so as to be able to direct their servants to admit a stranger, as Peter was, and at that time of night?' Grotius likewise thought that this other disciple could not be John, or any one of the twelve, but rather *some believer*, an inhabitant of Jerusalem, and possibly the person at whose house our Lord had eaten the Paschal supper. Lampe hesitates; and at length allegeth the sentiment of a learned writer, who conjectured that this other disciple was Judas the traitor. For Judas, he thinks, was soon touched with remorse for what he had done, and he might follow Jesus to the high-priest's house, hoping that by some means he might escape out of the hands of those to whom he had betrayed him. Judas, being there himself, might be very willing to let in Peter. Whether this conjecture be specious or no I cannot say; but it does not seem to me very likely that St. John should characterise Judas by the title of 'another disciple,' after he had betrayed his Lord and master. After all, *I am not able to determine this point.* At first reading the place of St. John, we are naturally enough led to think that by 'the other

disciple' should be meant himself; but upon further consideration there arise difficulties that may induce us to hesitate." (*Lardner's Works*, 8vo, vol. iii. p. 406.)

In answer to the remark of Michaelis, that John has never named himself in the whole gospel, nor ever said "I," it may be observed, that the same may be said of the other three Evangelists, except that Luke, in his introductory letter to Theophilus, uses the first person, which is a case where it could not be avoided — a case, also, without parallel in the other gospels; and that Matthew twice names himself in the third person, once when he was *called*, and the second time when all the apostles are *enumerated* — cases, again, without exact parallel in the other Evangelists; essentially, therefore, the same thing may be said of all. How John came to a knowledge of all the particulars of the treatment of Christ, and the conduct of Peter, in the hall of the high-priest, may be explained by the supposition that Peter himself would communicate what happened to him, and would be able to relate some of the circumstances attending the examination of Jesus; and that the *other disciple*, whoever he were, might have communicated the rest. But, if the question is to be raised, "How did the Evangelists individually acquire their knowledge of all that they relate?" it might be asked on many other occasions where it would be answered with greater difficulty.

The point of real interest in this discussion is, whether the phrase, *ὁ αλλος μαθητης*, when it first occurs, must mean "THE OTHER disciple," to the exclusion of the *indefinite* form which our translators have adopted, "ANOTHER disciple." Reasons have been assigned in the preceding pages why this latter interpretation may be held to be equally valid with the former, if the sense seems to require it; but, waving this for the present, let us see by

what evidence the opinion of Dr. Middleton is supported. First, he says that, in John, xx. 2, 3, 4. and 8., "the same expression of ὁ αλλος μαθητης, with *some addition, indeed,* occurs," but that he does not "perceive that the *addition affects the question.*" Would any one, from these words, believe that the addition, which does not affect the question in a case where the person meant is doubtful, is that descriptive title given to John by which he was commonly known, and by which he has been indisputably recognised by all Christians from that hour to this? "Then she runneth, and cometh to Simon Peter, and to *the other disciple* WHOM JESUS LOVED, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." There can be no doubt here who is the person meant. This is said in chapter xx. verse 2.; and in verses 3, 4, and 8. we read, "Peter went, therefore, and *the other disciple,* and came to the sepulchre. So they ran both together, and *the other disciple* did outrun Peter, and came first to the sepulchre, &c. Then went in also *the other disciple,* which came first to the sepulchre." But is there anything extraordinary in this form of speech, "the other disciple," applied to so well-defined an antecedent? "Yes," says Dr. Middleton, "it is repeated in a manner which *to a modern reader will appear extraordinary.*" But what else could have been said? On such an occasion, what other words could have been used? This Dr. Middleton does not explain, nor can any one suggest for him. On the contrary, without noticing in the slightest degree the *addition* in the second verse, which determines that he who is meant by "the other disciple" is "the DISCIPLE WHOM JESUS LOVED," he concludes with the strange declaration: "it is not impossible that the *evangelist* may have employed this expression (*the other disciple*), to REMIND his readers that,

of the twelve apostles, two were distinguished from the rest by their *closer friendship and connexion.*" Supposing him even to be correct in his first position, that by "the other disciple," in chapter xviii., John *intended* to refer to himself as the *friend of Peter*, it was hardly possible for him to conceive that John could have had the same object in view in the 19th chapter, when he refers to himself as the *beloved of Jesus.* Yet this is the statement.

Had not Dr. Middleton's partiality for his own theory so blinded his better judgment, as to lead him to invent this notion of an *exclusive friendship* between Peter and John during the Saviour's abode on earth, he would, with his usual discernment, have been the first to perceive that such a friendship would be utterly inconsistent with that high and all absorbing attachment of the disciples to the Saviour which allowed of no human rivalry. In and through Christ their hearts might be knit together by love to each other, or it was the infirmity of their nature if this were not the case; but, in comparison with him, they, as all others, were alike required to forsake father and mother, and every other earthly tie, and this they did. Peter says, "Lo! we have left all and followed thee." Let us make the case our own, let us imagine ourselves in their stead, and then ask our own hearts whether it were possible that Peter and John could have cultivated an *exclusive friendship* for each other while Jesus was with them? The thought is painful. Would John, who possessed the highest title ever conferred on man, next to that of Abraham, *the friend of God;* would he, "*whom Jesus loved,*" be willing to forego that glorious distinction, that he might be thought the *exclusive friend of Peter!* at the very time, too, when that Apostle had unhappily denied all knowledge of him on whose bosom John was privileged to recline? Could John think, even if it were true, of his

own partiality for Peter, at the moment when he was writing the account of the most momentous event that had ever occurred in the history of the world, the unmerited and cruel death of his GOD and SAVIOUR? Had the profession, at such a time, of any friendship for Peter been *possible*, few there are that could have regarded it as "a circumstance of *considerable interest and beauty!*" Nor would Dr. Middleton have been among the number, had not his zeal for the cause in which he was engaged biassed his better judgment.

That he who brought in Peter was not John, but some *other* disciple, is placed beyond all doubt by the reading of the Vatican MS., the oldest and best of all authorities. In the 15th verse of the 18th chapter, where ὁ αλλος μαθητης first occurs, we may read, as in the English version "that disciple was KNOWN unto the high-priest:" but in the 16th verse the expression is made stronger by the article; "Then went out the other disciple, who was AN ACQUAINTANCE (ὁς ην ὁ γνωστος) of the high-priest," — a description by which it was impossible for John to have designated himself, but which was applicable enough to some *secret favourer* of Christ, as Grotius suggests, of whom there were many in the city. That John, who three years before was an obscure fisherman on the Sea of Galilee, and from the time he was called was the most constant companion of our Lord, should have had the opportunity of cultivating an intimacy with the high-priest, a man of the greatest rank and proudest family of any in Jerusalem, and be known personally to his servants; that those servants could see that Peter was a Galilean, one that was with Jesus, and yet not discern the same things in John; are suppositions in the highest degree improbable, and such as, if they were true, would be most injurious to the memory of the beloved disciple.

Who, then, can be fixed on for this "other disciple?" The words of Nonnus, and the circumstances of the case, not unaptly accord with what might be expected to be the conduct of the "*young man*" mentioned in Mark x. and Matthew xix., of whom Luke says, "A certain RULER asked him, Master, what shall I do to inherit eternal life?" (xvii. 18.) All describe him as "very rich." Mark says, that "JESUS beholding him loved him;" and though he adds that "the young man went away grieved, for he had great possessions," and did not therefore immediately follow Jesus, it can hardly be doubted that the surrender of all for Christ, which without God is impossible, but "with God all things are possible," would ultimately take place even in him; for, doubtless, the wealth of one for whom Christ felt so much affection would not for ever stand in the way of his conversion. This was probably the same "young man" who was in the garden when our Lord was seized. He was then muffled up in a *sindon*, a large square garment, which was wrapped round the body like a plaid, and worn only by persons of superior station, a dress which favoured his *incognito* if he was still, as we may suppose him to have been, a secret follower of our Lord. When he fled, having left his robe in the hands of those who laid hold of him, he would doubtless return in his usual habiliments, and enter into the high-priest's house to see the end of the business; and at that time he would be likely to speak to her that kept the door, that he might bring in Peter. These opinions are offered with great diffidence, merely as conjectures, and the reader will give what credence he pleases to them.

With one more example from Dr. Middleton's illustrations, we shall close this notice of his theory. "Art thou *a master of Israel*, and knowest not these things?" On this passage the learned author observes: "To determine

the precise meaning of the appellation is a task which I believe no commentator pretends to have accomplished. We know that Nicodemus was a person of high consideration, and a member of the Sanhedrim; and some suppose him, and not without reason, to have been the same Nicodemus who is frequently mentioned in the Talmud; in which case he was not in wealth and consequence inferior to any Jew of that time. Still, it will be asked, Why did our Saviour say to Nicodemus, 'Art thou THE teacher of Israel?' I have only conjecture to offer; but even this may be tolerated where nothing certain is known, and where even conjecture has scarcely been attempted. It has been observed that the Jews gave their Doctors high and sounding titles; *Splendidis valde nominibus doctores suos Judæi ornârunt vel potius onerârunt*, says Danz, apud Meuschen, N. T. ex Talm. illustr., p. 579.; in the same manner, probably, as, among the schoolmen in the Middle Ages, one was called the *Angelic Doctor*, another the *Admirable*, and a third the *Irrefragable*. Might not, then, Nicodemus have been styled by his followers ὁ διδασκαλος του Ισραηλ? On this supposition, nothing is more probable than that our Saviour should have taken occasion to *reprove the folly* of those who had conferred the appellation, and the *vanity* of him who had accepted it; and no occasion could have been more opportune than the present, when Nicodemus betrayed his ignorance on a very important subject. . . . Besides, the reproof is more severe in the present form of expression, since it seems to signify, not only that the followers of Nicodemus distinguished him by this appellation, but also that he thought himself not unworthy of it." (331.)

This word διδασκαλος, which in our Saviour's reply to Nicodemus is rendered "master," ought more properly to be translated "teacher." The same expression is used by

Nicodemus when he says to Jesus, "We know that thou art a *teacher* come from God." Our Lord's remark, therefore, will be "Art thou a *teacher* of Israel, and knowest not these things?" Nicodemus professed to believe that Jesus was a teacher come from God, and yet he doubted and questioned the nature of the revelations which Jesus made to him. Our Lord's reply is apparently intended to make him sensible of the limited extent of his own knowledge; to show him that there are *earthly* things of the origin and operation of which he knows nothing, though of the facts connected with their manifestation he can have no doubt: what wonder, therefore, that when he was told of *heavenly* things he should not be able fully to comprehend them? Our Lord's object was, to convince Nicodemus of his own *absolute want of knowledge* in matters of every-day occurrence, that when he was humbled, under a sense of his defectiveness, into the condition of a "little child," his mind might be fitted to receive the things of the kingdom of Heaven. This is the way in which all men, especially those who deem themselves possessed of superior knowledge — men of genius, of great learning, of scientific attainments — must still be brought into the state of *learners* in the school of Christ. But, if the object which our Lord had in view was to teach Nicodemus humility, it is not to be supposed that he would condescend to *criticise ironically the appellation* by which he addressed him; to reprove the *folly* of those who had conferred, and the *vanity* of him who had accepted it. These are, indeed, practices usual among men, but not with Christ, whose mind is never tinged with human passions. Even the mention of Nicodemus by his customary designation, supposing that he was here intended to be styled "THE master of Israel," is not necessarily to be understood as uttered in a tone of irony or

reproof; any more than the words, "Art thou the Lord Chancellor of England, and knowest not these things?" would imply that the *folly* of those who conferred and the *vanity* of him who accepted the *title*, were the subjects of reproof, instead of that state of mind which made the possessor fancy himself too wise and too well informed to need such instruction as Christ was able to give him. As for the assertion that Nicodemus *deserved censure* because he "*betrayed his ignorance* on a very important subject," there can be no foundation for such a charge; for how was it *possible* for him, *previously*, to have been acquainted with it? In the whole compass of the Old Testament no mention is made of this wonderful mystery, the second birth; how, then, could Nicodemus justly be blamed for not being acquainted with it before? He could not, apparently, comprehend it, even when he heard our Lord speak of it, and in all probability went away as ignorant as he came. It was a *hard saying*, like that concerning the bread of life in John, vi. 52., when the Jews strove among themselves, saying, "How can this man give us his flesh to eat?" from which time "many of his disciples went back, and walked no more with him." And are there not many now, of equal pretensions to knowledge and learning with Nicodemus, and with equal if not greater opportunities of acquiring proper views on the subject, who listen to discourses on "the new birth" with as much incredulity as Nicodemus, and manifest no less unwillingness to receive its humiliating truth into their hearts?

In all that has been said in opposition to Dr. Middleton's views and arguments, the writer desires he may be understood as not impugning the justness of that learned man's views respecting the Greek usage of the article; he contends only against that interpretation of it so generally by the English definite *the*, which has led to so many

errors in its application, with reference to the instances which have been brought under the reader's notice; and he thinks he may now consider himself justified in concluding that Dr. Middleton has failed in his endeavours to substantiate his theory.

II. A NEW THEORY OF THE GREEK ARTICLE PROPOSED.

SHALL we, then, give up all attempts to explain the nature of the Greek article, and to represent its power in the English language? By no means: even as a *sign* it may be made to serve some most valuable uses. Dr. Bentley, on the text Rom. v. 15., says, in his sermon on Popery *, "Who would not wish that our translators had kept the *articles* in the version, which they saw in the original? Thus: 'If through the offence of *the one* (that is, Adam) *the many* have died; much more the grace of God and the gift by grace, which is by *the one* man, Jesus Christ, hath abounded unto *the many*.' By this accurate version, some hurtful mistakes about partial redemption and absolute reprobation had been happily prevented."— Again, the word *νομος, law,* is used in two senses by the Apostle Paul, in his Epistle to the Romans, sometimes as the rule of *moral obedience* or *virtue,* sometimes as the rule contained in the *law of Moses;* and the article assists us, it is said, in understanding which law is meant. "It had, indeed, been very early remarked," observes Doctor Middleton, "that where the law, as promulged in the Pentateuch, is spoken of, and even where the whole body of the Jewish Scriptures is meant, there *νομος,* for the most part, though not without exception, has the article prefixed. See Macknight on Rom. ii. 12. and on vii. 1. Now it is obvious, that, were this rule *without exception,* an

* See Dr. Bloomfield's N. T. Rom. v. 15. note.

important step would be gained; for, at least, we should know when the Jewish law is meant by the Apostle, which is now so often, even among the best commentators, a subject of dispute: but if there be exceptions, and these have no certain character, then plainly they destroy the rule; and it is on account of these exceptions that the rule seems now to be pretty generally abandoned. My observation, however, has led me to conclude, that the rule is *liable to no other exceptions* than those by which words the most definite are frequently affected. . . . It is scarcely necessary to observe that our English version, by having almost constantly said THE *law*, whatever may be the meaning of *νομος* in the original, has made this most difficult Epistle still more obscure; for the English reader is accustomed to understand the term of 'the Law of Moses,' as in the Evangelists." (419.) — But a still more important use of the Greek article, which has been noticed by Dr. Middleton, is, that it enables the reader to distinguish between the *personality* and the *influence* of the *Holy Spirit:* when it is prefixed to the words which we render *Holy Spirit* or *Holy Ghost*, it denotes the PERSONALITY; when it is omitted, the INFLUENCE only. (165.) Now it is not possible for the English reader to be aware of this difference, if it is to be indicated by the presence or absence of the definite English article *the*, or the substitution, in its absence, of the indefinite *a;* for the words are always preceded by the definite article in the English version, as the genius of our language requires. — The definite English article, moreover, is unfitted for a general representation of the Greek in this respect, that it is used only in connexion with substantives, and through them (expressed or understood) with adjectives; whereas the Greek article precedes *substantives*, *adjectives*, *pronouns adjective*, *verbs*, *participles*, *adverbs*, and *sentences*. To answer so many different requirements, it is evident, therefore, that

it must be something very different from the English article, whether *definite* or *indefinite*. — For these various reasons, it would be desirable that some method of universally denoting the *presence* of the Greek article, through the medium of the English translation, should be devised and adopted; but, if that *sign* could also be made to convey some proper notion of the *effect* of the Greek article, it would be of far greater utility.

This *effect*, whatever it may be, is probably capable of *some* representation in the English language, for almost all languages are modified by the same general necessities. In what respects then can the English language be supposed to possess a power at all analogous to that of the Greek article? — Can it be that of conferring EMPHASIS?

We will *assume* that the article was made use of by the Greeks for the purpose of calling *particular attention* to the *word* which followed; conferring upon such word, when written, the same sort of distinction which the voice would have conferred upon it by a more emphatic utterance, had the composition in which it is found been *oral* instead of written.

It is *certain* that we possess, in the English language, a means of conferring that sort of distinction on written words, by the usage, common till within the last fifty years in printed books, of commencing such emphatic word with a Capital Letter; or, if that is already there (as is the case with proper names, and the words which begin a sentence, speech, or quotation), then by the employment of SMALL CAPITALS in addition.

Now, comparing this method with the theory of Dr. Middleton, we can shew that it meets every case provided for in his rules; while, from examples taken from Dr. Middleton's printed work, we can demonstrate that every one of the conditions which he has laid down for the use

of the article in the Greek language, is fulfilled by his own habitual employment of the English EMPHATIC SIGN.

But in addition to this representation of the power of the Greek article in English, we would make some remarks on the importance of giving greater expression, in our English version of the New Testament, to those PRONOUNS which, in the Greek text, are intended to have peculiar stress laid upon them. On all common occasions the Greek verb supplies its own nominative case, that being *understood*, as the phrase is, or included in its personal ending; but, when a stronger utterance than usual is designed to fall upon the nominative pronoun, it is then customary with the Greek writers to supply a distinct pronoun for the purpose. In the English version we blend all alike in one indiscriminate form of printing the words. To the right understanding of the Scriptures, however, it is indispensable that this great distinction should be made manifest in our translation, and be uniformly preserved. This is one unquestionable means by which the Greeks attempted to bring out a particular sense which otherwise might have been disregarded; and it is our bounden duty, if possible, to represent it, when we profess to give unlearned persons a faithful translation of the original text.

It can hardly be imagined that the Greeks were altogether devoid of the power of expressing *emphasis* in written compositions, though it is certain that most of the means which we possess were unknown to them. They had nothing like *Italic* letters to which they could have recourse in cases of emergency; they had not even the common aid of *capitals* commencing a word, and we know from their MSS. that they did not customarily *underline* any part to render the sense more prominent. They may, indeed, have used occasionally a *larger kind of character*, to

confer distinction on particular phrases or sentences; as St. Paul may be supposed to have done, when he says, Ιδετε, πηλικοις ὑμιν γραμμασιν εγραψα τῃ εμῃ χειρι, "Behold in *how large letters* I have written unto you with mine own hand, AS MANY AS DESIRE," &c.; that which follows being the *substance* of his Epistle, which he took this method of enforcing on their attention. (Gal. vi. 11.) But it was seldom that this means of denoting the greater importance of one portion, than another, of a discourse could have been resorted to; and single words, even then, would be undistinguished. All their *letters* were of the same height, all were alike *capitals*, as we should now call them, and the words were not even separated by spaces or blanks. St. Paul's MSS. were written in some such form as the following:—"BEHOLDINHOWLARGECHARACTERSI HAVEWRITTENUNTOYOUWITHMINEOWNHAND AS MANY ASDESIRE," &c. Some means of laying a stress on particular words they would at times want; but what opportunity does an even row of such letters afford? The probability is, that some WORD would be introduced which should have the effect, which should arrest the attention of the reader like a *nota bene*, and this word was the GREEK ARTICLE. If we trace it through all its various phases, we shall see that on every occasion it performs a function similar to that which, in our language, is on the same occasion performed by an Initial Capital, or by the use of SMALL CAPITALS in addition.

Suppose, then, that the passages which have been already commented upon, as furnishing illustrations of the theory of Dr. Middleton, were to be represented by the means here proposed, the first advantage gained would be, that *either of the English articles, the definite or indefinite, might be used, as the context seemed most to require:* hence this fruitful source of embarrassment and vexation, in

Dr. Middleton's theory, would be for ever prevented from troubling us. The second would be, that *no instance of the presence of the Greek article could occur, without the English reader being apprised of it in the English translation,* in which desideratum Dr. Middleton's plan is altogether deficient. Thirdly, instead of all the emphasis being thrown on the little words *that* and *the* in the English New Testament, which is a case of rare occurrence in other English books, these words, that is to say, the English article *a* or *the,* would be always passed over lightly, and the weight of expression left to devolve on those greater words which in infinite variety immediately follow. We should then read, in the examples first brought under notice: — "This is the Record of JOHN, when the JEWS sent priests and Levites from Jerusalem to ask him, Who art THOU? And he confessed, and denied not; but confessed, I" am not the CHRIST. And they asked him, What then? Art THOU Elias? and he saith, I am not. Art THOU a Prophet? and he answered, No. Then said they unto him, Who art thou? that we may give an answer to Them that sent us. What sayest thou of thyself? He said, I" *am* the voice of one crying in the Wilderness, Make straight the Way of the Lord, as said the Prophet Esaias. And They which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if THOU be not the CHRIST, nor Elias, neither a Prophet? JOHN answered them, saying, I" baptize with water; but there standeth among you one whom YE know not, HE it is, who coming after me is preferred before me, whose Shoe's Latchet I" am not worthy to unloose." John i. 19.

There is something so plain and simple in this manner of understanding and representing the questions put to John, — something so natural and easy in this manner of throwing the emphasis on particular words, as to bespeak

our favour for it at first sight. But, on maturer consideration, it will be found that this good opinion is well-deserved; that there are certain rules of invariable application, to justify every shade of meaning which is here given to any of the words, making us sure, while we read them, that the same kind of expression was intended to be conferred on them by the writers who first recorded them. Thus, while we read, and place the emphasis where the respective signs show it ought to fall, we have the supreme satisfaction of hearing the words of our Lord himself, and his inspired Apostles, uttered with all the significancy which a preference of one word to another in ordinary speech is able to confer; and, when we gain this advantage, we have the comfort to know also, that by immutable laws, these words of eternal life are so firmly fixed to the sense thus given them, that it is impossible to warp them to a different end.

It is interesting, in this little narrative, wherein the Jews question John, to see the precision which the distinction of the emphatic pronoun introduces. Nothing is more common than to witness, in the reading of the Scriptures, all sorts of fancied meanings forced upon plain words, by the ingenious efforts of some reader to make the pronouns *tell* upon his hearers in that particular way which to him seems right. He would probably say, "Who ART thou?" in the first question put to John, and reverse it in the second, "Who art THOU?" Many would say, "ART thou Elias? ART thou a prophet?" and but few would think of reading, with the Greek text, "Art THOU Elias? art THOU a prophet?" On those occasions, even, when good feeling and good taste would lead a reader, in general, to place the emphasis correctly, it would still be a great gratification to him to find that he was supported by the original text; and it would incline him to give the

passage a more decided tone of expression. In words of so much importance as those which our Lord addresses to the persons around him, every accent is valuable: — "YE sent unto John, and he bare witness unto the Truth. But I" receive not Testimony from man: but these things I say, that YE might be saved. HE was a Burning and a [a]Shining Light: and YE were willing for a season to rejoice in his Light. But I" have greater Witness than that of JOHN: for the Works which the Father hath given me to finish, the same Works that I" do, bear witness of me, that the Father hath sent me." (John, v. 33.) In the last clause but two, the celebrated Vatican MS. reads, "the same Works that I do," without the emphatic pronoun, and the change suggests to the mind some reasons why it may be thought for the better. But every word is of weight; and if, instead of repeating such declarations as these and many other parts of the New Testament with comparative rapidity, we were to pause at each sentence, and consider *why* the emphatic sign was introduced, and what would have been the effect had it not been there, we should rise up from the study of the Divine Word with greater insight than we usually obtain into the depths of its teaching. Continuing by this emphatic method to represent the rest of the quotations before given, we should read: "Then said JESUS to the JEWS which believed:" — "While PETER doubted in himself what the Vision which he had seen should mean:" — "Let Them, therefore, said he, which among you are able, go down with me, and accuse the Man." — Expressions as satisfactory as "*those* Jews," "*this* vision," "*this* man." Are they not even more so? For if we say "*this* vision," the sense is complete, without any addition, being equal of itself to "the vision *which he had seen*;" but when these qualifying words are subjoined, it becomes a

redundancy which a correct writer would always wish to avoid. So, "the Man," is a more pointed and forcible expression than "*this* man;" it carries us personally to the scene, and makes us living auditors of Festus. In the same manner the qualifying clause after "Jews," in the first quotation, renders "*those*" unnecessary, the whole sentence being properly rendered as follows: — "Then said JESUS to the JEWS which believed on him, If YE continue in My Word, ye are my disciples indeed." "*The Jews which believed*" completes the description without saying "*those.*" The rest is as follows: "What sign showest THOU then, that we may see and believe thee? What dost thou work? Our Fathers did eat Manna in the Desert; as it is written, He gave them bread from Heaven to eat. Then JESUS said unto them, Verily, verily, I say unto you, Moses gave you not the Bread from Heaven; but my Father giveth you the True Bread from Heaven. For the Bread of GOD is He which cometh down from Heaven and giveth life unto the World. Then said they unto him, Lord, evermore give us this Bread. And JESUS said unto them, I″ am the Bread of Life." That meaning which has been already attributed to this answer of our Lord is by the present method of notation only rendered more certain. By the emphasis laid on the word Heaven, it is clear that the Jews thought the *manna* came from thence; and by the qualifying clauses which are inserted after the word Bread in the reply, "the Bread from Heaven," "the True Bread from Heaven," it is equally clear that our Lord said nothing about the *manna*, but directed their minds to another kind of bread, on which he observes, further, when he repeats the last sentence (v. 48, &c.), "I″ am the Bread of Life. Your Fathers did eat Manna in the Wilderness, and are dead. This is the Bread which cometh down from Heaven, that a

man may eat thereof, and not die. I″ am the Living Bread which came down from Heaven. If any man eat of this Bread, he shall live for Ever: and the Bread that I″ will give is my Flesh, which I″ will give for the Life of the World." It is hardly possible to read these words thus marked for emphasis, without feeling that they are the true expression of the profound truths which they were designed to inculcate.

One most valuable class of doctrines to which the reader of Greek is introduced by his knowledge of the article, but from which every mere English reader has been hitherto excluded, is that which is found in CONVERTIBLE PROPOSITIONS. Many great truths are enunciated by our Lord in that form, all of which remain, in some respect, a dead letter to him who reads only the English New Testament. By means of the emphatic sign, these truths may now be understood as well by the unlearned as the learned. By the same means also, CONVERTIBLE may be distinguished from INCONVERTIBLE PROPOSITIONS, a knowledge not less useful, though for making this distinction we have no guide in the present mode of stating either kind of proposition in the English language.

Convertible propositions are those in which the article in Greek (and the emphatic sign in English) is prefixed to each term of the proposition: as, ὁ λυχνος του σωματος εστιν ὁ οφθαλμος, "the Light of the Body is the Eye;" or, "the Eye is the Light of the Body." Matt. vi. 22.

Inconvertible propositions are those in which the article in Greek (and the emphatic sign in English) is prefixed to the *subject*, but not to the *predicate:* as, πνευμα ὁ Θεος, "GOD is a spirit." John, iv. 24. Here the converse is not equally true.

The following passage contains four convertible propositions, and two which are inconvertible: — "The Field is the World; the GOOD Seed are the Children of the Kingdom, but the Tares are the Children of the Wicked one; the Enemy that sowed them is the Devil. The Harvest is the end of the World, and the Reapers are angels." (Matt. xiii. 38, &c.) The Vatican MS. reads with apparently greater propriety, "the end of the world," omitting the article before "world." We learn, from these examples, that we cannot universally affirm of the latter two that which we can affirm of the four former. We cannot say that *all* the Angels are Reapers, though we may say that *all* the Reapers are Angels: but, with regard to the former, we may affirm, universally, that *all* the GOOD Seed are the Children of the Kingdom, and *all* the Children of the Kingdom are the GOOD Seed. Dr. Middleton, however, gives it as his opinion, that we ought to read the word *angels* with the article (*οἱ ἀγγελοι*), which would make this a convertible proposition also: but, not to plead that such reading is opposed by all good MSS., the very sense of the proposition should lead to its rejection; for it is not so probable that ALL the Angels would be Reapers, as it is that ALL the Reapers would be Angels.

By these signs therefore in English, the same as by the article in Greek, the two kinds of propositions may now be distinguished from each other; but, where no difference of type is observed, the distinction is impossible: yet such knowledge would be very serviceable to every man who reads his Bible with an enquiring mind. The case, however, is worse than a mere *omission* of what is right; there is the *insertion* of that which might lead to error: for, while the Greek text tells us only "GOD is a spirit," by a proposition inconvertible, — the English version

teaches us more than this, by stating the proposition as convertible, "God is a Spirit." The two terms are represented as equal; and we are thus taught to understand that, whatever may be affirmed or denied of God may also be affirmed or denied of a Spirit. Again, the inconvertible proposition, "God is love," (1 John, iv. 16.), is stated as if it were convertible; neither the subject nor the predicate having the emphatic sign. Thus it allows us to read, simply and equally, "God is love," or "love is God;" though the Greek text says very differently, ὁ Θεος αγαπη εστι, "GOD is love," and that the converse is not true. Again, the Greek says, *inconvertibly*, that "the Word was God," Θεος ην ὁ λογος (John, i. 1.); but the English version renders this *convertibly*, according to the use it makes of capital letters, as if "whatever may be affirmed or denied of God, the Father, may also be affirmed or denied of the *Logos;* a position," as Dr. Middleton observes, "which would as little accord with the Trinitarian as with the Socinian hypothesis." (328.) Lastly, in 1 Tim. vi. 5., we read of some who suppose that "gain is godliness," — thus printed without capitals in all copies; so that no one can tell, from these English words, which is intended to be the *subject*, and which the *predicate;* or whether it be not intended for a *convertible* proposition; that, as "Godliness is Gain," so "Gain is Godliness." But the Greek words remove all doubt, and make the meaning of the Apostle clear at a glance; νομιζοντων πορισμον ειναι την ευσεβειαν, "supposing that Godliness is gain:" nor would the English order of the words, "supposing that gain is Godliness," though more liable to misconstruction, make any essential difference in the proposition.

Before proceeding to detail the rules by which the

writer has been guided in applying these signs of emphasis to the authorised English version of the New Testament, it may be as well to show how completely every rule laid down by Dr. Middleton for the insertion of the Greek article is met by his own use of these emphatic signs in the printed copy of his own book. The heads are briefly specified, but those who have read his work will easily recognise all his classes.

Retrospective Reference.

1. *Renewed Mention.* — "In the last Chapter it was my endeavour to produce evidence in favour of each distinct head of the Hypothesis." (p. 44.)

2. Κατ' εξοχην. — "The German Critic appears indeed to have been alarmed by some untractable examples." (15.)

3. *Monadic Nouns.* — "The obligations which I owe to a Patron and Friend." (vii.)

4. *The Article as a Possessive Pronoun.* — "In French, however, the laws respecting their Articles [*or* "the Articles"] are rigorously observed." (2.)

5. *Great Objects of Nature.* — "The Great Desert of Arabia," (173.); "the width of the Lake," (192.); "the kingdom of Heaven." (203.)

6. *Neuter Adjectives indicating some Attribute or Quality in its general and abstract Idea.* — "If the Singular be exceptionable, the Plural would not be less so." (20.)

7. *Correlatives.* — "An individual is at once a Member of Parliament and the Colonel of a Regiment." (87.)

8. *Partitives* (these have not the article). — "Homer prefixes articles to few of his Nouns." (16.) "Few" is the partitive.

Hypothetic Reference.

1. *Assumption.* — "I cannot suppose that here Association will suspend its wonted influence." (xi.)

2. *Whole Classes of Persons and Things.* — "The Apostles and Prophets are said to be the foundation." (235.) This last example would be perhaps more in point if the article were omitted: "Apostles and Prophets are said to be the foundation."

Thus, in every instance of the various classes or heads under which Dr. Middleton has ranged his doctrine of the Greek article, he has furnished an illustration, from his own work, in support of a theory the opposite of that which his treatise was written to maintain.

III. APPLICATION OF THE NEW THEORY TO THE ENGLISH VERSION OF THE NEW TESTAMENT.

1. *Substantives.*

1. EVERY common noun substantive, to which in Greek the article is prefixed, should commence in English with a Capital Letter, as ὁ πατηρ, the Father; ὁ υἱος, the Son; το πνευμα, the Spirit; ἡ παρθενος, a Virgin; ὁ ανθρωπος, a Man.

Note. — When two or more English words are required to represent one Greek noun, each word should commence with a capital letter: as, ὁ μαγος, a Wise-Man; το παιδιον, the Young-Child; το τελωνιον, the Receipt-of-Custom. But, when the Greek noun is properly expressed by one word in English, any additional word which may be found in the English version should not have the capital prefixed to it: as, Sabbath-day, Sea-side.

2. When any eminent title, or proper name, or common noun commencing a sentence, speech, &c., has the Greek article prefixed to it, such word should be in English represented by the addition of SMALL CAPITALS: as ὁ Θεος, GOD; ὁ κυριος, the LORD; ὁ Χριστος, CHRIST; ὁ σωτηρ,

the SAVIOUR; ὁ Ιησους, JESUS; ἡ παις εγειρου, "MAID, arise."

Note. — In the case of TITLES, the application of this rule should be restricted, in the Emphatic notation of the New Testament, to the words, GOD, LORD, CHRIST, and SAVIOUR.

3. When substantives are in apposition, or in agreement of case connected by a conjunction, and the Greek article is prefixed to the first in order, those which follow are entitled to the same emphatic distinction in English as the first noun, though the Greek article be not repeated: as, ὁ πατηρ ἡμων Αβρααμ, "our Father, [a]ABRAHAM;" τῃ απολογιᾳ και βεβαιωσει του ευαγγελιου, "for the Defence and [a]Confirmation of the Gospel."

Note. — To mark this second substantive as being in apposition or agreement of case, &c., with the first, a small [a] may be prefixed to the English word. It would not, in general, be necessary, if the distinction had been uniformly made in our English version, both of *omitting* the repetition of the article in these instances, and of *inserting* it always where the second substantive has the article in Greek: but, since this rule has not been observed, as we find from such examples as the following, τῃ διδαχῃ των αποστολων και τῃ κοινωνιᾳ, "in the Apostles' Doctrine and Fellowship," it becomes necessary to devise some other means of indicating the extension of the power of the Greek article to the second substantive; and the small [a] will effect this purpose.

4. When the article preceding a substantive is represented by a pronoun in English, it is then to be considered as *properly a pronoun of the third person.* The emphatic power is, in such cases, inherent in the pronoun, and therefore the pronoun, and not the following substantive, is entitled to the emphatic sign: as, ποσῳ μαλλον τους

οικιακους αυτου, "how much more Them of his household." Matt. x. 25. If the article were to be represented by the emphatic sign in English, and not by a pronoun, the same phrase would be, "how much more his Houschold."

2. *Adjectives.*

1. When the adjective *follows* its substantive in Greek, and has the article prefixed to it, a capital letter should commence the English word: as, το πνευμα το ἁγιον, "the Holy Spirit."

2. But when the adjective *precedes* its substantive in Greek, and is also preceded by the article, which properly applies to both, then the adjective, being by position considered more emphatical than its substantive, should be expressed by small capitals in addition: as, το ἁγιον πνευμα, "the HOLY Spirit."

Note. — A single adjective in Greek sometimes requires the addition of a substantive in English to complete the sense. In that case, the adjective alone in English should have the capital prefixed: as, ὁ τυφλος, the Blind-man.

3. Articles which, preceding an adjective, are represented by a pronoun, do not confer the emphasis of an initial capital on the following word, but retain it in themselves: as, οἱ παντες, They all; οἱ δυο, They twain; ὁ δικαιος, He that is righteous; ὁ ἁγιος, He that is holy. The article in this case is *properly a pronoun of the third person,* both in Greek and English; and, in connexion with the adjective, is as emphatic a form as, All, the Twain, the Righteous, the Holy.

4. When two or more adjectives come together, in agreement with one substantive, and the first adjective only has the article prefixed, those which follow assume the emphatic sign in like manner as substantives in apposition or agreement of case, and should be distinguished like

them by a small letter [a] before the initial capital: as, ὁ μακαριος και μονος δυναστης, "the BLESSED and [a]ONLY Potentate." But in ὁ πιστος δουλος και φρονιμος, "a FAITHFUL and Wise Servant," the latter adjective has the initial capital only, in consequence of being in the *position* of an unemphatic adjective, that is, following its substantive. Except for the presence of the Greek article before the former adjective, it would have remained in English without any distinction.

5. When the article comes between the word πας and a participle, the English pronominal form of "Every-one," or "Whosoever," receives the emphatic sign: as, πας ὁ οργιζομενος, "WHOSOEVER is angry," Matt. v. 22.; παντας τους κακως εχοντας, "ALL that were sick." Matt. viii. 16.

3. *Pronouns.*

1. Pronouns adjective follow the rule of other adjectives: as, ἡ χαρα ἡ εμη, My Joy; ἡ εμη διδαχη, MY Doctrine.

2. Possessive pronouns, when they are found in the position of the more emphatic adjective, become equally emphatic: as, τῳ αυτων παραπτωματι, "by THEIR Fall."

3. Those pronouns which, in Greek, are the nominative cases of verbs, or are peculiarly emphatic, may be represented in English by a pronoun with a double acute accent, or by being printed in small capitals without an initial capital: as, εγω ειμι ἡ αμπελος, ὑμεις τα κλημματα, "I″ am the Vine, YE *are* the Branches."

4. *Verbs.*

1. When the Greek article precedes a verb in the infinitive mood, it renders it emphatic. To represent this the corresponding English word, and its prefix, should both commence with a capital: as, Εμοι γαρ το ζην, Χριστος· και

το αποθανειν, κερδος, "For me To Live, *is* Christ; and To Die, *is* gain."

2. When two or more verbs in the infinitive mood come together, and the first only has the article prefixed, the others assume it with the small letter [a] before their initial capital: as, του διδασκειν και κηρυσσειν, "To Teach and [a] To Preach."

Note. — In these cases, the small [a] might be omitted, if it had been the uniform practice of our translators to omit the sign of the infinitive mood before the second verb, as, To Teach and Preach; inserting it only where each verb has a separate article.

3. But Greek infinitives, preceded by the article, are often represented in the English version of the New Testament by the pronoun *that* and the *finite verb*. In all such instances, the emphasis will fall on the word THAT: as, του δουναι ἡμιν, "THAT he would grant to us;" του σινιασαι ὡς τον σιτον, "THAT he may sift you as Wheat."

4. When the article precedes a finite verb, to which it stands in the relation of a nominative, it is *properly a pronoun of the third person*, and essentially emphatic; and must therefore be represented in English by an initial capital: as, οἱ δε ειπον αυτῳ, "and They said unto him," Matt. ii. 5.; ὁ δε αποκριθεις ειπε, "but He answered and said." iv. 4. Dr. Middleton, in his own writing, gives us an example of this mode of denoting emphasis: "I am of opinion that in like manner He sometimes refers," &c., alluding to our Saviour. (232.)

5. *Participles.*

1. When the article is prefixed to a participle in the Greek language, which participle is represented by a substantive in the English, that substantive follows the rule of other substantives, in being commenced with a capital

letter: as, ὁ πειραζων, the Tempter; ὁ βαπτιζων, the Baptizer or Baptist.

2. But when the article is treated as a pronoun in English, and the participle follows in its own character, the article, then become a pronoun, should begin with a capital, and not the participle. The presence of the article is thus rendered no less evident in the English than in the Greek language, and its power made equally manifest: for this pronoun with its participle constitutes one term of a proposition, a form of speech essentially of an emphatic kind; since "HE that tempts" is equally emphatic with "the Tempter," and "HE that baptizes" with "the Baptizer."

3. The article before participles, like the article before substantives, adjectives, and infinitives, is not always repeated when two or more are in agreement, and coupled by a conjunction; as ὁ εχων τας εντολας μου και τηρων αυτας, "HE that hath my Commandments and keepeth them;" ὁ τον λογον μου ακουων και πιστευων τῳ πεμψαντι με, "HE that heareth my Word and believeth on Him that sent me." But the reason is obvious: the two participles go together to complete one idea, and have, in general, reference to one person. When there are two participles, and *each* has the article, the English as well as the Greek participles represent two separate and complete ideas, and refer to two different persons, or *may* refer to them, which the two separate pronouns sufficiently intimate: as, ἱνα και ὁ σπειρων ὁμου χαιρῃ και ὁ θεριζων, "that both He that soweth, and He that reapeth, may rejoice together."

4. When the article preceding a participle may be deemed also to precede a substantive immediately following, which is in apposition or agreement with it, that substantive will properly receive the emphatic sign: as, Που εστιν ὁ τεχθεις βασιλευς των Ιουδαιων, "where is He that is born [a]King of the JEWS?"

6. *Adverbs.*

1. The article before adverbs, or *in adverbial phrases*, requires the initial capital to be prefixed in English to the *adverb*: as, *αχρι του νυν*, "until Now;" *εις το γενεσθαι αυτον πατερα*, "THAT he might be the father;" *εν τῳ σπειρειν*, "WHEN he sowed," "As he sowed;" *εν τῳ καθευδειν*, "WHILE men slept." Sometimes this adverbial form is omitted in the English version, and then the emphasis falls on the verb: as, *εις το ιασθαι αυτους*, "To Heal them."

2. When the adverb is found in the position of the more emphatic adjective, it becomes equally emphatic, and must be rendered by the addition of small capitals: as, *κατα τον εσω ανθρωπον*, "after the INWARD Man."

3. Other examples of emphatic adverbs preceding an infinitive mood are the following: — *μετα το εγερθηναι*, "AFTER I am risen again;" *προ του γενεσθαι*, "BEFORE it come to pass;" *δια το μενειν αυτον εις τον αιωνα*, "BECAUSE he continueth Ever;" *προς το μη επιβαρησαι τινα ὑμων*, "BECAUSE he would not be chargeable unto any of you," &c.

4. The following, also, are emphatic adverbs: —*το πως*, How; *το προτερον*, Before; *το δευτερον*, Afterward; *το καθ' ἡμεραν*, Daily; *το λοιπον*, Finally, Hereafter; *εις τον αιωνα*, for Ever.

7. *Sentences, or Members of Sentences.*

1. When the article is prefixed to a sentence or member of a sentence, it renders the whole of that to which it applies emphatic, and requires every word to be printed in small capitals; as, *τι εστι το εκ νεκρων αναστηναι*, "what THE RISING FROM THE DEAD should mean;" To, *ει δυνῃ*; "IF THOU CANST?" as it is found in the Vatican MS. (but according to the received Greek text it would be only

rendered by the emphatic adverb, Το ει δυνασαι πιστευσαι, "IF thou canst believe"): το δε ανεβη, "Now, THAT HE ASCENDED." These emphatic sentences, or members of sentences, are, in general, words which have been recently made use of, and are specially referred to again.

General Remarks.

From all that has been stated in the preceding rules concerning the Greek article, it will be seen that when it is prefixed to substantives, adjectives, verbs, participles, adverbs, and sentences, it is always to be considered in English a SIGN OF EMPHASIS, which takes effect on the word which follows: but, when it admits of being rendered by a *Pronoun of the Third Person*, it contains the principle of emphasis within itself, which is set forth in English by the emphatic sign heading the pronoun.

The use of the article before nouns substantive is supposed by some critics to have been unknown to Homer. Dr. Middleton quotes Heyne to this effect: "that Homer knew nothing of the article, and that ὁ is with him equivalent to αυτος or εκεινος, has been frequently remarked; and the remark has been confirmed by the inquiries of many learned men:" (9.) yet, when we meet with such instances as the following, τα δ' αποινα δεχεσθε, "receive ye the Ransoms;" εδδεισεν ὁ γερων, "the Old-Man was afraid;" ὁ γεραιος, "the Aged-one;" it is difficult to conceive how this remark can be justified. These are certainly examples of the proper use of the *emphatic sign*.

With regard to Homer's use of the article as a PRONOUN, there can be no difference of opinion, such instances as the following being very frequent: ὁ γαρ ηλθε, "for He came;" την δ' εγω ου λυσω, "but I'' will not liberate Her;" του δ' εκλυε Φοιβος Απολλων, "and Him heard Phœbus Apollo." Of this use of the article examples

are very frequent in the New Testament: οἱ δε ηρξαντο λυπεισθαι, "and They began to be sorrowful," Mark, xiv. 19.; ὁ δε λεγει, "but He saith unto them," John, v. 20.; του γαρ και γενος εσμεν, "for we are also His offspring," a verse quoted from Aratus by St. Paul, Acts, xvii. 28.

Eustathius has given it as his opinion, that, "when the articles throw away their nouns, and thus become pronouns, they are pronounced with a *greater vehemence of tone.*"* This observation is correct, as the foregoing examples prove, and it helps to sustain the view we have taken.

Whether the article before proper names should, in Homer, be rendered by a *Pronoun of the Third Person*, or by the *emphatic sign*, is a question on which different opinions may be formed, since it is capable of being represented either way; as, οὑνεκα τον Χρυσην ητιμησ' αρητηρα Ατρειδης, "because Atreides dishonoured Him, [a]CHRYSES, the [a]Priest;" or, "because Atreides dishonoured CHRYSES the [a]Priest:" but, in the New Testament, there can be no doubt that the emphatic sign is preferable; as, "Abraham begat (τον Ισαακ) ISAAC," &c. In the genealogy given by St. Luke, all depends on the manner in which the article is understood. Our translators have taken it for the *relative pronoun*, and have accordingly treated it as such in English; ὁ Ιησους . . . ων ὡς ενομιζετο υἱος Ιωσηφ του Ἡλι του Ματθατ . . . "JESUS . . . being (as was supposed) the son of Joseph, which *was the son* of Heli, which *was the son* of Matthat," &c. Dr. Lightfoot suggests "that υἱος, and not υἱου, should be supplied throughout, so that the sense may be 'the son of Joseph, consequently the son of Heli, and therefore ultimately the son of Adam and of God.'" But Dr. Middleton objects that "this is to suppose that the article του is every where, not an ellipsis of του υἱου, but the article of the proper name

* Reizius, Pros. Græc., quoted by Dr. Middleton, p. 17.

subjoined;" (300.), which he would interpret as our translators have done, making του a RELATIVE pronoun, and thereby contradicting his own previous declaration that it was before proper names a pronoun of the THIRD PERSON. "But in that case," he adds, "we should certainly have found του prefixed to Ιωσηφ, for *no reason can be imagined* why it was not as necessary there as elsewhere; and further on, in the genealogy, we actually meet with του Ιωσηφ twice." (300.) To this objection, however, it may be replied, that the *other* JOSEPHS mentioned were *really* the *fathers*, respectively, of Janna, and Shimei, and Judah; but the first Joseph was not *really* the *father of Jesus*, being only his *reputed* father; and hence the article, or emphatic sign, was not required in his case. But whether we regard this genealogy as that of Joseph or of Mary, and many consider it to be that of the latter, it becomes necessary to affix the article, or emphatic sign, to HELI, MATTHAT, and the rest; for Heli was as actually the father of Mary or of Joseph, as Matthat was of Heli. Thus a reason may be assigned, which did not occur to Dr. Middleton, why του was not affixed to the first Ιωσηφ. It accords, also, with that sense which is conveyed by the Evangelist's expression, ων ὡς ενομιζετο, "being, *as was supposed*," &c. In fact, without some such intimation of a difference between the case of Joseph and that of Heli, the words, as they stand in the received text, would admit of a construction the opposite of that which we know they must have been intended to bear; and such false construction may, in like manner, be put on our English version, which says, "being (as was supposed) the son of Joseph,"—words which may be held to affirm that Jesus was actually the son of Joseph, and so the contrary of that which they are in general understood to mean. The most ancient MS., the Vatican, has the

article before Ιωσηφ, but arranges the words differently, ων υίος ὡς ενομιζετο του Ιωσηφ του Ἡλι, "being the son (as he was supposed of JOSEPH) of HELI," &c. The article is here properly added to Joseph, because it is expressly said that Jesus was only *supposed* to be the actual son of Joseph, as Joseph *was* the actual son of Heli, &c.

This use of the pronoun, in connexion with proper names, was not unknown to the Anglo-Saxon language: "Se Johannes," "thæne Herodem," are "he John," "him Herod." *Se, seo, thæt,* are the same as *Is, ea, id,* of the Latins; equivalent to which, also, is the personal pronoun, *He, heo, hit,* of the Anglo-Saxons.* *Se* is called the *demonstrative* pronoun: it is also considered the *article,* but it is often used *personally* as, "sy gebletsod *se* the com;" "blessed be *he* that came†:" *thæne* or *thone* is the accusative case of *se.* "Se, seo, thæt," says Bosworth, "denotes not only *the,* but also *he, she, it.*" *Se* is also Low German for *he.*

But the most remarkable proof of this use of the article with proper names, and the propriety of calling it, in these instances, a pronoun of the third person, is to be found in our own language, in comparatively recent times. Witness the following quotations from Chaucer: —

> "Save that He Moises and King Salomon
> Hadden a name of cunning." *The Squiere's Tale.*

Moses had not been mentioned before, therefore the pronoun could have had no retrospective reference.

> "At every cours in came loud minstralcie,
> That never Joab tromped for to here,
> Nor He Theodomas yet halfe so clere
> At Thebes." *The Merchaunte's Tale.*

* Raske's Gram., p. 56.

† Raske's Gram., p. 58.

" Hold thou thy pees, thou poet Marcian,
That writest us that ilke wedding mery
Of Hire Philologie and Him Mercury,
And of the songes that the Muses songe." *The same.*

" Lo Judith, as the story eke tell can,
By good conseil she Goddes peple kept,
And slow Him Holofernes while he slept." *The same.*

——— " and made Him Mardochee
Of Assuere enhaunsed for to be." *The same.*

Tyrwhitt, in his notes to the " Canterbury Tales," says, " HE, *pron. Sax.*, is often prefixed, in all its cases, to proper names EMPHATICALLY, according to the Saxon usage." *

This, then, was our old English way of *marking* EMPHASIS, according to Mr. Tyrwhitt; and how completely it illustrates and confirms what has been advanced in the preceding pages, concerning the nature of the Greek article, we need not observe. It calls *particular attention* to the following word. In what manner this end was afterward thought to be quite as well, if not better, accomplished by printing the words in small capitals, instead of prefixing the emphatic sign of the pronoun, may be easily understood.

The discovery of the art of printing led to great changes, and among others to this. Before that event, the copyists were constrained to make faithful and undeviating representations of the text of the author, with such ornamental changes only in the initial letters at the heads of books, chapters, and sections, as the taste of the age approved. In the written character they could introduce no innovations, even had they wished it; for copyists were generally mechanical labourers, who had no conception of the merits of the works they were employed in

* Vol. ii. p. 580.

transcribing, and could therefore make no alterations in the appearance, by *underlining* particular words, adding capital letters, or otherwise *improving* the text, as they might have thought. But no sooner was the art of printing brought to bear on the production and multiplication of copies, under the eye of intelligent and experienced editors, than changes of type began to be introduced; and signs of emphasis, or capital letters, italics, and small capitals, became of frequent occurrence. Poetry, however, would still retain its former appearance: the use of the article before proper names could not be avoided by any refinement of after ages, as the above quotations from Chaucer show; and, even in the most modern copies, no introduction of small capitals can supersede the ancient form. In prose works it was otherwise; but poets also subsequently wrote as the improved means of marking emphasis gave them liberty, so that by degrees these older signs fell into disuse, and the new took their place. These, however, have now given way to an aversion to the use of any signs; and the fashion of the present day is to render the appearance of all the words in a page as uniform and level as possible, regardless of the advantage to be derived, especially by foreigners, from a difference of type, which renders the author's meaning more easily understood.

IV. RULES AND ILLUSTRATIONS, FOR IMPROVING THE ENGLISH VERSION OF THE NEW TESTAMENT.

THE production of the New Testament is itself, perhaps, as great a miracle, properly considered, as any it records. Whether we adopt the notion of plenary inspiration, or reduce its origin to the lower standard of those who attribute the several parts of which the Gospels

are composed, especially Luke's, to the labours of many different hands, all engaged, as they had opportunity and ability, in preserving a record of the divine words and works, it is an extraordinary instance of the adaptation of the most perfect means to a most wonderful end. But the over-ruling power of Providence has not been more evident in the direction of men's minds to the original composition of this work, than it has been in the selection of the language in which it should be written. To persons possessed of the gift of tongues, the Hebrew, the Syriac, the Latin, and many others, would have been a task of no greater difficulty. Happily the Greek was chosen, a language capable of expressing every peculiarity of oral discourse with a distinctness and precision without parallel, perhaps, in any other. Next to this, in modern times, may be classed the English, which seems to possess an astonishing facility of accommodating itself to the every-day demands of new discoveries in sciences and arts: but its greatest merit is, its capability of giving due utterance to the sublime truths of religion, in which it is allowed to come as near as possible to the standard of the Hebrew and the Greek, as our authorised translations of the Scriptures testify. The following rules relating to some of the more minute shades of difference perceptible in the Greek New Testament will show that the powers of representation which the English version possesses might be carried, if need were, to a greater degree of verisimilitude even than they are: —

1. *When the Greek Article is in connexion with Common Nouns, Names of Persons and Places, Class Names, or Titles, coupled by a Conjunction.*

1. When two or more nouns are coupled by a conjunction, and to each noun the Greek article is prefixed, the

corresponding English nouns should each be preceded by the English article, or by any preposition that may happen to govern the first noun. See the following *Illustrations*, A, C, E, G, I.

2. But when, under similar circumstances, the Greek article is prefixed only to the first noun, then the English article or preposition should also be omitted before each noun after the first. See *Illustrations*, B, D, F, H, K.

2. *When the Possessive Pronoun and Greek Article are in connexion with Nouns coupled by a Conjunction.*

1. When two or more nouns, having each the Greek article, are coupled by a conjunction, and a possessive pronoun is attached to the *first* noun, the pronoun should not be repeated with *each* noun in the English version. See *Illustrations*, L.

2. When, under similar circumstances, the pronoun is attached to the *last* noun in Greek, the pronoun in English should precede the *first* noun, and may also be repeated in *italics* with each noun afterward. See *Illustrations*, M.

3. When two or more nouns are coupled by a conjunction, and to the *first* noun only is attached both the possessive pronoun and the article, the pronoun need not be repeated in English (being sufficiently *understood* without), but the *sign* of the article should be repeated with each successive noun. See *Illustrations*, N, Q.

4. When two or more nouns are coupled by a conjunction, and the possessive pronoun is attached to the *last* noun, while the article is prefixed to the *first* only, the pronoun, in English, should precede the *first* noun, without any repetition, but the sign of the article should be repeated with *each* successive noun. See *Illustrations*, O, R.

Note. — The difference in the two cases mentioned in Rules 3. and 4. is, that, where the pronoun is attached to

the *first* noun, a *comma* cuts it off from the second; but where the pronoun is attached to the *last* noun no comma is required.

5. When a possessive pronoun is attached to *each* noun, and to *each* the article is prefixed, there can, of course, be no difficulty: the pronoun must be repeated with each successive noun in English as in Greek. See *Illustrations*, P, U.

6. When a possessive pronoun is attached to each noun, and to the first noun only the article is prefixed, the pronoun must of course be represented each time in English; and the emphatic sign must be repeated with each successive noun. See *Illustrations*, S.

7. When different possessive pronouns are attached to one and the same series of nouns, and to the first noun only of the series the article is prefixed, the rule is the same as the third and fourth conjoined. See *Illustrations*, T.

8. It is a general rule in all these cases, that the influence of the possessive pronoun always goes back to the word to which the Greek article is prefixed, and that a *comma* cuts it off from the words which follow the pronoun.

(1.) ILLUSTRATIONS RELATING TO COMMON NOUNS, PROPER NAMES, CLASS NAMES, AND TITLES, WHEN THEY ARE SEVERALLY COUPLED BY A CONJUNCTION.

(A) *When Two or more* COMMON NOUNS *have the Article prefixed to each Noun.*

τῃ διδαχῃ των αποστολων και τῃ κοινωνιᾳ	in the Apostles' Doctrine, and in Fellowship. Acts, ii. 33.
ἡ υἱοθεσια, και ἡ δοξα, και αἱ διαθηκαι, και ἡ νομοθεσια, και ἡ λατρεια, και αἱ επαγγελιαι	the Adoption, and the Glory, and the Covenants, and the Giving-of-the-Law, and the Service-of-God, and the Promises. Rom. ix. 4.

(B) *When Two or more* COMMON NOUNS *have the Article prefixed to the First only.*

τῃ απολογιᾳ και βεβαιωσει του ευαγγελιου	for the Defence and [a]Confirmation of the Gospel. Phil. i. 7.
τῃ θυσιᾳ και λειτουργιᾳ της πιστεως ὑμων	upon the Sacrifice and [a]Service of your Faith. ii. 17.
τῃ ὡρισμενῃ βουλῃ και προγνωσει του θεου	by the DETERMINATE Counsel and [a]Foreknowledge, &c. Acts, ii. 23

(C) *When Two or more* NAMES OF PLACES *have the Article prefixed to each Name.*

εν τῃ Μακεδονιᾳ και τῃ Αχαιᾳ	in MACEDONIA, and in ACHAIA. (Rec. Text, and Alex. MS.) 1 Thes. i. 7.
τα κλιματα της Συριας και της Κιλικιας	the Regions of SYRIA, and of CILICIA. Gal. i. 21.

(D) *When Two or more* NAMES OF PLACES *have the Article prefixed to the First only.*

εν παση τῃ Ιουδαιᾳ και Σαμαρειᾳ	in all JUDÆA and [a]SAMARIA. Acts, i. 8.
κατα τας χωρας της Ιουδαιας και Σαμαρειας	throughout the Regions of JUDÆA and [a]SAMARIA. viii. 1.
καθ' ὁλης της Ιουδαιας και Γαλιλαιας και Σαμαρειας	throughout all JUDÆA and [a]GALILEE and [a]SAMARIA. ix. 31.
εις την Λυστραν και Ικονιον και Αντιοχειαν	to LYSTRA and [a]ICONIUM and [a]ANTIOCH. xiv. 21.
το πελαγος το κατα την Κιλικιαν και Παμφυλιαν	the Sea of CILICIA and [a]PAMPHYLIA. xxvii. 5.
εν τῃ Μακεδονιᾳ και Αχαιᾳ	in MACEDONIA and [a]ACHAIA. (Vat. MS.) 1 Thes. i. 7.
ου μονον εν τῃ Μακεδονιᾳ και Αχαιᾳ	not only in MACEDONIA and [a]ACHAIA. (Rec. Text, and Vat. MS.) i. 8.

(E) *When Two or more* NAMES OF PERSONS *have the Article prefixed to each Name.*

ηκολουθησαν . . . τῳ Παυλῳ και τῳ Βαρναβᾳ	followed PAUL, and BARNABAS. Acts, xiii. 43.
Παρρησιασαμενοι δε ὁ Παυλος και ὁ Βαρναβας ειπον	Then PAUL, and BARNABAS, waxed bold and said. xiii 46.

(F) *When Two or more* NAMES OF PERSONS *have the Article prefixed to the First Name only.*

συν τῳ Παυλῳ και Βαρναβᾷ	with PAUL and [a]BARNABAS. Acts, xv. 22.
την του Πετρου παῤῥησιαν και Ιωαννου	the Boldness of PETER and [a]JOHN. iv. 13.
Ὁ δε Πετρος και Ιωαννης αποκριθεντες	But PETER and [a]JOHN answered. iv. 19.

(G) *When Two or more* CLASSES OF PERSONS *have the Article prefixed to each Class.*

οἱ αρχιερεις και οἱ πρεσβυτεροι του λαου	the Chief-Priests, and the Elders of the People. Matt. xxi. 23.
οἱ τελωναι και αἱ πορναι	the Publicans, and the Harlots. 31.
οἱ γραμματεις και οἱ φαρισαιοι	the Scribes, and the Pharisees. xxiii. 2.
οἱ αρχιερεις και οἱ φαρισαιοι	the Chief-Priests, and the Pharisees. xxi. 45.
οἱ αποστολοι και οι αδελφοι	the Apostles, and the Brethren. Acts, xi. i.
οἱ φαρμακοι και οἱ πορνοι	the Enchanters, and the Fornicators. Rev. xxii. 15.
των ἁμαρτωλων και των τελωνων	with the Sinners, and the Publicans. (Vat. MS.) Mark, ii. 16.

(H) *When Two or more* CLASSES OF PERSONS *have the Article prefixed to the First Class only.*

προσελθοντες οἱ φαρισαιοι και σαδδουκαιοι	the Pharisees and [a]Sadducees came, &c. Matt. xvi. 1.
των τελωνων και αμαρτωλων	with Publicans and [a]Sinners. (Rec. Text.) Mark, ii. 16.
τοις χιλιαρχοις και ανδρασι τοις κατ' εξοχην	with the Chief-Captains and principal [a]Men. Acts, xxv. 23.
εις τας πλατειας και ῥυμας της πολεως, και τους πτωχους και αναπηρους και χωλους και τυφλους εσαγαγε ὡδε	into the Streets and [a]Lanes of the City, and bring in hither the Poor and [a]Maimed and [a]Halt and [a]Blind. Luke, xiv. xxi.

(I) *When Two or more* TITLES *have the Article prefixed to each Title.*

ὁ βασιλευς και ὁ ἡγεμων	the King, and the Governor. Acts, xxvi. 30.

του θεου και του κυριου Ιησου Χριστου του μελλοντος κρινειν	of God, and of the Lord,[a] Jesus [a]Christ, who shall judge. (Rec. Text). 2 Tim. iv. 1.
τον πατερα και τον υἱον	the Father, and the Son. 2 John, ii. 22.
τῳ κυβερνητῃ και τῳ ναυκληρῳ	the Master-of-the-Ship, and the Owner-of-the-Ship. Acts, xxvii. 11.

(K) *When Two or more* TITLES *have the Article prefixed to the First Title only.*

τον ἁγιον και δικαιον	the Holy-one and [a]Just. Acts, iii. 14.
του κυριου και σωτηρος	the Lord and [a]Saviour. 2 Pet. iii. 2.
τον θεον και πατερα του κυριου ἡμων Ιησου Χριστου	the God and [a]Father of our Lord, [a]Jesus [a]Christ. Rom. xv. 6.
τῳ θεῳ και πατρι του κυριου ἡμων	to the God and [a]Father of our Lord. (Rec. Text.) Col. i. 3.
τῳ θεῳ πατρι του κυριου ἡμων	to God the [a]Father of our Lord. (Vat. MS.) Col. i. 3.
του Χριστου και θεου	of the Christ and [a]God. Eph. v. 5.
τῳ θεῳ και πατρι δι' αυτου	to the God and [a]Father by him. (Rec. Text.) Col. iii. 17.
τῳ θεῳ πατρι δι' αυτου	to God the [a]Father by him. (Vat. MS.) Col. iii. 17.
ὁ πατηρ των οικτιρμων και θεος πασης παρακλησεως	the Father of Mercies and [a]God of [a]All [a]Comfort. 2 Cor. i. 3.
του θεου και πατρος και του Χριστου	of the God and [a]Father, and of Christ. (Rec. Text.) Col. ii. 2.
του θεου Χριστου	of the God [a]Christ. (Vat. MS.) ii. 2.
του υἱου του θεου του αγαπησαντος με	of the Son of God who loved me. (Rec. Text.) Gal. ii. 20.
του θεου και Χριστου του αγαπησαντος με	of the God and [a]Christ who loved me. (Vat. MS.) ii. 20.
του θεου και κυριου Ιησου Χριστου και των εκλεκτων αγγελων	of the God and [a]Lord [a]Jesus [a]Christ, and of the Elect Angels. (Rec. Text.) 1 Tim. v. 21.
του θεου και Χριστου Ιησου και των εκλεκτων αγγελων	of the God and [a]Christ [a]Jesus, and of the Elect Angels. (Alex. MS.) v. 21.
του θεου και Χριστου Ιησου του μελλοντος κρινειν	of the God and [a]Christ [a]Jesus, who shall judge. (Alex. MS.) 2 Tim. iv. 1.
τον ποιμενα και επισκοπον των ψυχων ὑμων	the Shepherd and [a]Bishop of your Souls. 1 Pet. ii. 25.
τον αποστολον και αρχιερεα της ὁμολογιας ἡμων Χριστον Ιησουν	the Apostle and [a]High-Priest of our Confession, [a]Christ [a]Jesus. Heb. iii. 1.

τον της πιστεως αρχηγον και τελειωτην Ιησουν	the Author and [a]Finisher of Faith, [a]Jesus. xii. 2.
ὁ μακαριος και μονος δυναστης ὁ βασιλευς των βασιλευοντων και κυριος των κυριευοντων	the Blessed and [a]Only Potentate, the King of Kings and [a]Lord of Lords. 1 Tim. vi. 16.
Τυχικος ὁ αγαπητος αδελφος και πιστος διακονος εν κυριῳ	Tychicus, a Beloved Brother and [a]Faithful [a]Deacon in the Lord. Eph. vi. 21.

(2.) ILLUSTRATIONS OF THE POSSESSIVE PRONOUN AND GREEK ARTICLE, IN CONNEXION WITH COMMON NOUNS COUPLED BY A CONJUNCTION.

(L) *When the Pronoun is attached to the First Common Noun, and each Noun has the Article.*

οἱ ταυροι μου και τα σιτιστα	my Oxen, and Fatlings. Matt. xxii. iv.
μη τους ποδας μου μονον αλλα και τας χειρας και την κεφαλην	not my Feet only, but also Hands, and Head. John, xiii. 9.
μου τῃ διδασκαλιᾳ, τῃ αγωγῃ, τῃ προθεσει, τῃ πιστει, τῃ μακροθυμιᾳ	my Doctrine, Manner of Life, Purpose, Faith, Long-suffering. 2 Tim. iii. 10.
τον πατερα σου και την μητερα	thy Father, and Mother. Matt. xv. 4. Mark, x. 19. Eph. vi. 2. Matt. xix. 19.
τον πατερα αυτου και την μητερα	his Father, and Mother. Mark, x. 7. Eph. v. 31.
τον βουν αυτου η τον ονον	his Ox, or Ass. Luke, xiii. 15.
ἑαυτου τας χειρας και τους ποδας	his own Hands, and Feet. Acts, xxi. 11.
τοις μεγιστασιν αυτου και τοις χιλιαρχοις και τοις πρωτοις	his Lords, and High-Captains, and Chief-Estates. Mark, vi. 21.
ἡ δοξα ἡμων και ἡ χαρα	our Glory, and Joy. 1 Thes. ii. 20.

(M) *When the Pronoun is attached to the Last Common Noun, and each Noun has the Article.*

οἱ αδελφοι και ἡ μητηρ αυτου	his Brethren and *his* Mother. Mark, iii. 31.
ἡ μητηρ και οἱ αδελφοι αυτου	his Mother and *his* Brethren. Luke, viii. 19.
τας χειρας και την πλευραν αυτου	his Hands and *his* Side. John, xx. 20.

την δυναμιν και την εξουσιαν εαυτου	their own Power and *their own* Strength. Rev. xvii. 3.
την δοξαν και την τιμην αυτων	their Glory and *their* Honour. xxi. 24.

(N) *When the Pronoun is attached to the First Common Noun, and the First only has the Article.*

τον θρονον αυτου και εξουσιαν μεγαλην	his Throne, and great [a]Authority. Rev. xiii. 2.
την ὑμων προκοπην και χαραν της πιστεως	for Your Furtherance, and [a]Joy of Faith. Phil. i. 25.
την απιστιαν αυτων και σκληροκαρδιαν	their Unbelief, and [a]Hardness-of-Heart. Mark, xvi. 14.

(O) *When the Pronoun is attached to the Last Common Noun, and the First only has the Article.*

πασῃ τῃ θλιψει και αναγκῃ ἡμων	in all our Affliction and [a]Distress. 1 Thes. iii. 7.
την αποκαραδοκιαν και ελπιδα μου	my Earnest-Expectation and [a]Hope. Phil. i. 2.

(P) *When a Pronoun is attached to each Common Noun, and each Noun has the Article.*

ἡ μητηρ σου και οἱ αδελφοι σου	thy Mother, and thy Brethren. Luke, viii. 20.
τας χειρας μου και τους ποδας μου	my Hands, and my Feet. xxiv. 39.

(3.) ILLUSTRATIONS OF THE POSSESSIVE PRONOUN AND GREEK ARTICLE, IN CONNEXION WITH TITLES COUPLED BY A CONJUNCTION.

(Q) *When the Pronoun is attached to the First Title, and the First Title only has the Article.*

τον αδελφον ἡμων και διακονον του θεου και συνεργον ἡμων εν τῳ ευαγγελιῳ	our Brother, and [a]Minister of God, and our [a]Fellow-Labourer in the Gospel. (Rec. Text.) 1 Thes. iii. 2.
τυν αδελφον ἡμων και συνεργον εν τῳ ευαγγελιῳ	our Brother, and [a]Fellow-Labourer in the Gospel. (Vat. MS.) iii. 2.
του σωτηρος ἡμων θεου	of our Saviour, [a]God. 1 Tim. ii. 3. Tit. iii. 4.

του κυριου ἡμων και σωτηρος Ιησου Χριστου	of our Lord, and [a]Saviour, [a]Jesus [a]Christ. 2 Pet. i. 11. & iii. 18.
του Θεου ἡμων και σωτηρος Ιησου Χριστου	of our God, and [a]Saviour, [a]Jesus [a]Christ. 2 Pet. i. 1.
του Θεου ἡμων και κυριου Ιησου Χριστου	of our God, and [a]Lord, [a]Jesus [a]Christ. 2 Thes. i. 12.
Αυτος δε ὁ κυριος ἡμων Ιησους Χριστος και ὁ Θεος και πατηρ ἡμων ὁ αγαπησας ἡμας	Now our Lord himself, [a]Jesus [a]Christ, and our God and [a]Father, who loved us. (Rec. Text.) 2 Thes. ii. 16.
Αυτος δε ὁ κυριος ἡμων Χριστος Ιησους και Θεος ὁ πατηρ ἡμων ὁ αγαπησας ἡμας	Now our Lord himself, [a]Christ [a]Jesus, and [a]God, our Father, who loved us. (Vat. MS.) ii. 16.

(R) *Where the Pronoun is attached to the Last Title, and the First Title only has the Article.*

του Θεου και πατρος ἡμων	of our God and [a]Father. Gal. i. 4.
τῳ αγαπητῳ και συνεργῳ ἡμων	to our Dearly-beloved and [a]Fellow-labourer. Phile. 1.
τῳ Θεῳ και πατρι αυτου	to his God and [a]Father. Rev. i. 6.
του μεγαλου Θεου και σωτηρος ἡμων Ιησου Χριστου	of our Great God and [a]Saviour, [a]Jesus [a]Christ. Titus, ii. 13
τον μονον δεσποτην Θεον και κυριον ἡμων Ιησουν Χριστον	our Only Sovereign the [a]God and [a]Lord, [a]Jesus [a]Christ. (Rec. Text.) Jude, 4.
τον μονον δεσποτην και κυριον ἡμων Ιησουν Χριστον	our Only Sovereign and [a]Lord, [a]Jesus [a]Christ. (Vat. MS.) Jude, 4.
τῳ . . . μονῳ σοφῳ Θεῳ σωτηρι ἡμων	our Only Wise God the [a]Saviour. (Rec. Text.) Jude, 25.
τῳ . . . μονῳ Θεῳ σωτηρι ἡμων	our Only God the [a]Saviour. (Vat. MS.) Jude, 25.

(S) *When a Pronoun is attached to each Title, and the First Title only has the Article.*

τον πατερα μου και πατερα ὑμων και Θεον μου και Θεον ὑμων	to my Father, and your [a]Father, and my [a]God, and your [a]God. John, xx. 17.

(T) *When different Pronouns are employed, and the First Title only has the Article.*

τον αδελφον και συνεργον και συστρατιωτην μου, ὑμων δε αποστολον και λειτουργον	my Brother and [a]Companion and [a]Fellow-Labourer, but your [a]Apostle, and [a]Minister. Phil. ii 25.

(U) *When a Pronoun is attached to each Title, and each has the Article.*

ὁ κυριος μου και ὁ θεος μου	my Lord, and my God. John, xx. 28.
Αυτος δε ὁ θεος και πατηρ ἡμων και ὁ κυριος ἡμων Ιησους Χριστος κατευθυναι την ὁδον ἡμων	Now our God and [a]Father himself, and our Lord, [a]Jesus [a]Christ, direct our way. 1 Thes. iii. 11.

The Vatican MS. omits Χριστος in this passage.

Some of the preceding forms are very different from those which are found in our English translation; but not a few of the latter are inconsistent with each other, and many of them are considered incorrect by our best commentators. The phrase which is rightly rendered, in the authorised version, Eph. i. 3., "the God and Father," is, in other places of that same version, translated, "God, even the Father," Rom. xv. 6.; 1 Cor. xv. 24.; 2 Cor. i. 3.; James, iii. 9.; and "God and the Father," as if they were two distinct persons, Eph. v. 20.; Col. i. 3.; Col. iii. 17.; Jas. 1. 27. That which should be rendered "our God and Father," is translated "God and our Father," Gal. i. 4.; Phil. iv. 20.; 1 Thes. i. 3., iii. 11., and "God, even our Father," 1 Thes. iii. 13.; 2 Thes. ii. 16. That which should be "his God and Father," is "God and his Father," Rev. i. 6. That which is rendered by Dr. Hammond, "our great God and Saviour Jesus Christ," is translated "the great God and our Saviour Jesus Christ," Tit. ii. 13. That which we render "our only Sovereign the God and Lord, Jesus Christ," and Dr. Hammond, "our only Master, God, and Lord Jesus Christ," is translated "the only Lord God, and our Lord Jesus Christ," Jude, 4. That which we render "our God, and Saviour, Jesus Christ," and Dr. Hammond paraphrases by "Christ, our God and Saviour," is translated "God and our Saviour Jesus Christ," 2 Pet. i. 1. Our

English version says, in Eph. v. 5., "the kingdom of Christ and of God;" on which Dr. Middleton observes, "The article of our language, not being a pronoun, has little resemblance to that of the Greeks; and the proper rendering of *του Χριστου και θεου* is, of Him (being, *or*) who is the Christ and God." (p. 501.) In Col. ii. 2. the words *του μυστηριου του θεου και πατρος και του Χριστου* are rendered "the mystery of God, and of the Father, and of Christ;" an unsatisfactory manner of translating the passage. Griesbach considers the words after *θεου* as not genuine, which gets rid of the difficulty in the Greek form, but is wanting in authority. The Vatican MS. alone supplies a reading which is perfectly unexceptionable, *του θεου Χριστου* "the GOD, [a]CHRIST." Griesbach's emendation would not justify the use of the word "mystery," which is thus vindicated by the earliest of all texts.

Two objections are made by Dr. Middleton to the rendering *του θεου ἡμων και κυριου Ιησου Χριστου*, 2 Thes. i. 12., "of our GOD, and [a]LORD, [a]JESUS [a]CHRIST." 1. That *κυριος* "so far partakes of the nature of proper names that it sometimes dispenses with the article where other words would require it. Thus, for example, had we, in the present instance, instead of *κυριου*, read *σωτηρος*, no reasonable doubt could have been entertained that identity was here intended; there being no reason, derived either from theory or from practice, for omitting the article before *σωτηρος*, if different persons be meant. So 2 Pet. iii. 2., no one will deny that *του κυριου και σωτηρος* are spoken of one person. But *κυριος Ιησους Χριστος* collectively is a title of our Lord familiar to the writers of the epistles. We have, repeatedly, *απο θεου πατρος ἡμων και κυριου Ιησου Χριστου*. Rom. i. 7.; 1 Cor. i. 3.; 2 Cor. i. 2.; Gal. i. 3. *et passim*. We have, also, Phil. iii. 20. *κυριον Ιησουν Χριστον*. Hence it is manifest, that, in the

present passage, there is no absolute *necessity* for detaching κυριου from Ιησου Χριστου, in order to couple it with θεου." 2. "Another, however, and a much stronger doubt may arise from the little notice which the Fathers have taken of this text." (525.)

As for the last objection, no valid argument can be raised concerning it; an equally fair inference being, that, if the Fathers took but little notice of this text, they saw nothing in the expression to give it peculiar interest. The former objection has reference to the canon laid down by Dr. Middleton, that, "when two or more attributives, joined by a copulative or copulatives, are *assumed* of the *same person or thing*, before the first attributive the article is *inserted;* before the remaining ones it is omitted." (77.) Now, if the phrase in question does not come within the scope of this rule, it may be that Dr. Middleton was wrong in laying it down with too strict a limitation; for his canon requires that the attributives, or titles, as we have called them, shall be understood to belong, of necessity, to the *same person*, whereas the rule ought properly to be a grammatical one, having no respect to any kind of doctrine. Let this be understood to be the case in the example before us, and we shall find no difficulty but that which is inherent in the circumstances, and which no rule of grammar can determine. We need not, therefore, raise the speculative question, whether the word κυριος be, in this instance, more a proper name than in others, which is a very unsatisfactory mode of evading the requirements of a canon professing to constitute a strict grammatical rule. We have only to attend to the meaning of the words which form the phrase, and suffer them to possess their proper signification, regardless of any doctrine.

But to this objection, that the word κυριος is, in the above form of words, part of a proper name, and not a

title as elsewhere, it may be replied, that this is not likely; for, under such circumstances, not two common nouns, nor two titles, nor two proper names, but *a title and a proper name*, to the first of which the article is prefixed, would appear to be coupled together by a conjunction, which is without parallel, except in one questionable instance, in the whole of the New Testament. That instance is, *εν επιγνωσει του θεου και Ιησου του κυριου ἡμων*, "through the knowledge of GOD, and Jesus, our LORD," 2 Pet. i. 2.; yet two excellent authorities, the Vat. 367. and Havn. 1., besides the marginal reading of Stephens's Greek Testament, 1550, which is the foundation of our received text, exhibit, even in this instance, *του θεου και Χριστου Ιησου του κυριου ἡμων*, "of the GOD and [a]CHRIST, [a]JESUS, our LORD," thus coupling two *titles:* so that, admitting this text to be one wherein the ordinary rule has been departed from, it cannot be held to constitute a valid exception.

Are, then, the two titles "GOD and LORD" to be considered in all cases attributives of the same Being, Jesus Christ? Let every one determine for himself, by attending to the context, and by making a comparison of parallel passages. If Dr. Middleton sees no difficulty in admitting that *του θεου ἡμων και σωτηρος Ιησου Χριστου*, "of our GOD, and [a]SAVIOUR, [a]JESUS [a]CHRIST," 2 Pet. i. 2., and *του κυριου ἡμων και σωτηρος Ιησου Χριστου*, "of our LORD, and [a]SAVIOUR, [a]JESUS [a]CHRIST," 2 Pet. i. 11. and iii. 18., have reference to one and the same person, he cannot from analogy find just cause to object to the same conclusion in respect to the passage in 2 Thes. i. 12., *του θεου ἡμων και κυριου Ιησου Χριστου*, "of our GOD, and [a]LORD, [a]JESUS [a]CHRIST." In this English translation no more is implied than is stated in the Greek original; and the difficulty, if there be any, is one which can only be solved by a reference to parallel cases.

To deduce from the Greek article proofs of the divinity of our Lord was the purport of Mr. Granville Sharpe's well known essay. But his rule contains the same defect which was afterwards contained in that of Dr. Middleton, of which we have just observed that it *assumes too much.* It is thus described and improved on by Mr. Hugh Stuart Boyd: — "When two or more personal nouns (of the same gender, number, and case) are coupled together by the conjunction *και*, and the article is prefixed to the first, but not to the second, third, &c., those two or more nouns, whether they be substantives or adjectives, denote *one* and the *same person.* This also is the case when two participles are thus coupled together.

" I have given the rule," says Mr. Boyd, " nearly as it is laid down by Mr. Sharpe: it is however subject to certain limitations. Wherever we meet, in a Greek writer, with a sentence constructed according to this rule, if the substantives, adjectives, or participles, be indicatory of qualities and properties which are inconsistent and contradictory, in that case two different persons may be intended, though the article is not prefixed to the latter. The reason of this is obvious. When a Greek writer was speaking of two persons, whom he designated by terms which were opposite and irreconcilable to one another, it was not necessary that he should prefix the article to the second, though he had placed it before the first. Every reader would see at once that the same person could not be both sober and drunken, both virtuous and wicked, both handsome and ugly, &c. It is manifest that all proper names must, for the same reason, be excepted. Everybody knows that Paul and Peter cannot be the same person; therefore the article may be placed before Paul, but omitted before Peter. But if a Greek writer was speaking of two different persons, and the substantives, &c., which he em-

ployed were indicatory of qualities and attributes which might harmonise and coalesce in one person, it then became necessary that the article, if prefixed to the first, should be placed before the second also, for otherwise the reader might be misled. It follows from hence, that, wherever we meet with a passage constructed according to our rule, if the substantives, &c., indicate qualities and properties which are not contradictory, but may be united in one person, we may then be absolutely certain that one person only is intended.

"*Corollary.* It follows, that, when two personal nouns are connected by the conjunction *και*, and those nouns are descriptive of two different persons, but imply qualities which might meet in the same person, the article must be prefixed to both, or prefixed to the last only, or prefixed to neither."

Mr. Boyd then applies his canon to the passage in Ephesians, v. 5., *εν τῃ βασιλειᾳ του Χριστου και Θεου*, and to that in Titus, ii. 13., *του μεγαλου Θεου και σωτηρος ἡμων Ιησου Χριστου*; and contends that it proves, that, in both instances, one and the same person is spoken of as "the Christ and God," and "the great God and Saviour of us." To this it was objected by one of his opponents: —

1. That *Χριστος* and *Θεος* may be "opposite and irreconcilable terms," and then "the passage in Ephesians is an exception." But Mr. Boyd shows that they are not opposite and irreconcilable by the opening of John's Gospel, where it is stated that the *word* was *God*, and the *word* means *Christ:* also from the passage in Titus where *Θεου* and *σωτηρος* are united by a conjunction.

2. That "*Χριστος* and *Θεος* are proper names, and consequently an exception." But Mr. Boyd shows that they are not proper names, but *appellations* of JEHOVAH and JESUS, which are the two proper names; and he quotes

Michaelis, who says, "In the time of the Apostles, the word *Christ* was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus." Intr., vol. i. p. 337.

3. It was objected, with reference to John, xx. 28., ὁ κυριος μου και ὁ Θεος μου, and Rev. xxii. 13., εγω ειμι το Α και το Ω, αρχη και τελος, ὁ πρωτος και ὁ εσχατος, — "If the rule you contend for was real and genuine, the article ought not to have been repeated before the second noun, insomuch as one person only is intended." To this Mr. Boyd replies: "It is well known to every mathematician, that the converse of a proposition does not necessarily hold. It does not follow from the rule, that, when one person only is intended, the article must be prefixed to the first but not to the second. It may be affixed to neither; or it may be affixed to both, as in the example above quoted, for the purpose of giving *greater force* or energy."

We believe this last reason — the giving *greater force* or energy — to be alone sufficient, and would rather, as we have already said, leave the doctrinal inference to be gathered from the text and context.

From a review of the preceding examples, classed as they are, it would appear that, wherever two or more common nouns, proper names, class names, or titles, are coupled by a conjunction, and the article in Greek is prefixed to each noun, the several objects are intended to present each a distinct idea; but that, when the article is prefixed only to the first noun of the series, the whole series is then intended to present one compound idea. Of the former kind are, "The Adoption, and the Glory, and the Covenant, &c.;" of the latter, "the Defence and

[a]Confirmation of the Gospel." Of the former, "In the Regions of SYRIA, and of CILICIA;" of the latter, "Throughout the Regions of JUDÆA and [a]SAMARIA." Of the former, "Then PAUL, and BARNABAS, waxed bold and said;" of the latter, "The boldness of PETER and [a]JOHN." Of the former, "The Chief-Priests, and the Elders of the People, came to him as he was teaching;" of the latter, "The Pharisees and [a]Sadducees came." Of the former, "The Father, and the Son;" of the latter, "The LORD and [a]SAVIOUR," "the GOD and [a]Father," "the GOD and [a]LORD," "the GOD and [a]CHRIST." Of the former, "For ye are our Glory, and Joy," "his Mother and *his* Brethren;" of the latter, "Their Unbelief and [a]Hardness-of-Heart," "my Earnest-Expectation and [a]Hope." Of the former, "Thy Mother, and thy Brethren;" of the latter, "Our Brother, and [a]Fellow-Labourer in the Gospel," "our GOD, and [a]LORD, [a]JESUS [a]CHRIST," "our GOD and [a]Father." Of the former, "My LORD, and my GOD;" of the latter, "My Father, and your [a]Father, and my [a]GOD, and your [a]GOD." In the one class, the subjects are made stand out separate from each other; in the other, they are as it were incorporated together.

It is the same with participles as with nouns: when two participles are coupled by a conjunction, and the Greek article precedes each, they are to be regarded as presenting each a complete and separate idea; but, when the article precedes the first only, the two are to be considered as forming together one compound idea. With reference to this rule, Dr. Middleton says, on the phrase ὁ πιστευσας και βαπτισθεις, Mark, xvi. 16.: "In the *Complutensian* edition, the second participle also has the article, which would materially alter the sense. It would imply that *he who believeth*, as well as *he who has been baptized*, shall be saved; whereas the reading of the MSS. *insists on*

the fulfilment of both conditions in every individual." (276.) The text here quoted is not of sufficient authority to be brought forward as conclusive evidence in favour of any opinion. It is not confirmed by any parallel passage; and it is wholly wanting in that oldest MS., the Vatican, which omits all the verses from 9 to the end of the chapter; as do the next two in point of age and authority, the Alexandrian MS., and the Paris or Ephrem Rescript. These verses (9 to the end) are also considered spurious both by Griesbach and Scholz. Examples of an unexceptionable kind, however, abound in the New Testament. Of the first class is the following, *ἱνα και ὁ σπειρων ὁμου χαιρῃ και ὁ θεριζων*, "that both He that soweth and He that reapeth may rejoice together," John, iv. 36.; of the second, *ἱνα πας ὁ θεωρων τον υἱον και πιστευων εις αυτον ἐχῃ ζωην αιωνιον*, "that Every-one which seeth the Son, and believeth on him, may have everlasting life," John, vi. 40. But what is the doctrine which flows from this? Certainly not that which is drawn from it by Dr. Middleton, "that the reading of the MSS. *insists* on the fulfilment of *both* conditions in every individual." It cannot be understood to declare that none can be saved, but those who have *both seen the Son and believed on him*. It simply affirms that they who have fulfilled both conditions may have everlasting life; but it pronounces no sentence of condemnation against those who have not fulfilled both conditions: nor could it, for, as we read in John, xx. 29., "Blessed are They that have not seen, and yet have believed."

The impropriety of attempting to limit the sense in such cases, by a rule having reference to the establishment of any doctrine, may be seen in the following example: "Jesus went into the temple, and began to cast out Them that sold and bought in the Temple," *τους πωλουντας*

και αγοραζοντας, Mark, xi. 15.; which must mean, if Dr. Middleton's rule hold good, only them who *both sold and bought;* whereas the sense of the passage assures us that they who did *either* were intended. The above is the general reading, and as such is retained by both Griesbach and Scholz. The Vatican MS., however, more correctly, reads *τους πωλουντας και τους αγοραζοντας*, "Them that sold, and Them that bought:"—more correctly, we repeat, because the sense is thereby rendered less likely to be misunderstood; though a common English reader would hardly misconceive the meaning, if he read, as it is in the English version, "Them that sold and bought."

With regard to the emphasis which we have attributed to *adjectives* when they *precede* their substantives, Dr. Middleton was of opinion that, between the two forms of the adjective following or preceding, there could not "be any difference in respect of the sense. A most acute critic," he proceeds to say, "makes *ὁ αγαθος πολιτης* to be the suitable expression where *goodness* is the idea with which the mind is chiefly occupied; while *ὁ πολιτης ὁ αγαθος* implies that the principal stress is to be laid on *citizen*." But against this opinion of *Hermann*, that there *is a difference in respect of the sense*, Dr. Middleton rejoins: "That instances may be found which seem to favour this distinction I will not deny; but to affirm that such a distinction is usually observable, would, I think, be an erroneous conclusion. *Ὁ μεγας βασιλευς* and *ὁ βασιλευς ὁ μεγας*, are, I believe, *strictly equivalent;* so also are *το ἁγιον πνευμα* and *το πνευμα το ἁγιον* in the New Testament.... I do not, however, mean that it is a matter of indifference, in all cases, which of the two forms be used. The former, as it is the more simple and natural, is in all the Greek writers by far the more common. In the latter, in which the adjective is placed last, we may generally, I think, observe

one of these two things: namely, either that the substantive might of itself reasonably be presumed to signify the particular person or thing intended, though by the addition of the adjective the substantive is absolutely restricted to the object meant, in which case the addition is a kind of after-thought; or else that the adjective has been purposely reserved by the speaker to mark an *emphasis* or *opposition*. Thus, in the former case, το πνευμα cannot easily be misapplied, yet the addition of το ἁγιον absolutely limits the sense.... Our Saviour has said (John, x. 11.), εγω ειμι ὁ ποιμην Ὁ ΚΑΛΟΣ, as opposed to him who is μισθωτος. I am, therefore, of opinion that ὁ πολιτης ὁ ἀγαθος would not, in all cases, be admissible. I should expect to find it only where a good citizen had recently been mentioned, and where, consequently, ὁ πολιτης alone might, in some measure, be understood of the same citizen; or else where the *good* citizen was to be opposed to *another of a different character;* though, in the latter case, the other form is not unfrequently employed." (147.) Here, then, with the exception of the final saving clause, Dr. Middleton determines that the adjective which *follows* the substantive enjoys the greater degree of emphasis.

But if the common sense of an unlearned English reader were appealed to, and it were left for him to decide, from the English examples in the New Testament, to which class of instances the greater degree of emphasis belongs, he would certainly say (with reference to Matt. xii. 35., and John, ii. 10.) that "the *good* man out of the *good* treasure," and "the *bad* man out of the *bad* treasure;" "Every man at the beginning doth set forth *good* wine, ... but thou hast kept the *good* wine until now;" appear to him to be the more emphatic forms; grounding his opinion on the fact, that, to lay the greater stress on the substantives *man* and *treasure* in the one case, and on *wine*

and *wine* in the other, would not enable the speaker to mark any *opposition*. But it may be urged that, in the case of "the *good shepherd*," as is remarked by Bishop Middleton, the opposition against the *hireling* (μισθωτος) is intended; and, therefore, the inference must be, that either form will, in that case, answer the purpose equally well. This argument, however, is not so forcible as it appears to be. It is not the word *good* on which the stress in this last case lies: to form a proper contrast with the *good* shepherd, we should have had the *bad* shepherd mentioned; but we have the *hireling*. Now, our Lord's purpose is to show, not the contrast between *good* and *bad*, as applied to *shepherds*, but the contrast between a *shepherd* and a *hireling;* but, as shepherds may be bad as well as good, he adds the necessary qualification, *good*, and so brings into opposition the two ideas of a *good shepherd* and *a hireling*. To give due effect to the former, since the Greek adjective follows its substantive, we must pronounce the words *good shepherd* with nearly equal emphasis, or with a little preference to the substantive. The same distinction is observable in the Parable of the Sower, where "good ground" την γην την αγαθην (Luke, viii. 8.) is opposed, not to *bad* ground, but to the *wayside*, the *rock*, *thorny places*, and *stony places;* and, therefore, the emphasis is equally laid on both words, or with a preference to the substantive. But when, on the contrary, the adjective demands, as in English, the preference — as in the comparison of a *good* man to an *evil* man, *good* treasure to *evil* treasure, and *good* wine to *that which is worse* — and we find in Greek that in all such cases the adjective *precedes* its substantive, as ὁ αγαθος ανθρωπος, &c., we can then entertain no reasonable doubt that this is properly the position of greater emphasis, and that by this position it was so *intended* to be marked.

In the case of adverbs, a phrase is often rendered by one word, in the English translation, which in the original is composed of a *preposition* and the *article* with a *substantive understood:* as, εν τῳ [χρονῳ], When, While, instead of "at the *Time*," &c. But this brief mode of representing the phrase is not always so satisfactory as the detailed form would be. Thus, we read, in Luke iii. 21., "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the Heaven was opened," &c.: from which words it might be inferred, that Jesus waited till all the people had been baptized; whereas the real meaning is, that he was baptized *at the same time* they were: "Now at the *Time* all the people were baptized." This meaning is in some degree conveyed by making the adverb emphatic: "Now When all the people," &c., but is, perhaps, not so fully expressed as the Greek phrase requires. — Dr. Middleton again supplies us with an example from his own printed work, in illustration of this method of marking the emphasis of *adverbs* as well as of *adjectives*, by observing, "that When any of the words, which in the First Part of this work I have denominated Attributives, is placed in apposition with a Personal Pronoun, that Attributive has the Article prefixed." (316.)

The article being used as a sign of emphasis, calling *attention to the word which follows*, it results as a matter of course that such verbs as possess that power in themselves, viz., verbs of *naming*, *appointing*, *choosing*, &c., supersede the use of the article: — for instance, ουτος εσται μεγας και υἱος ὑψιστου κληθησεται, "HE shall be great, and shall be called THE SON OF THE HIGHEST," Luke, i. 32. Here the whole of the words governed by the verb are placed in a condition of natural emphasis by the peculiar sense of the verb.

V. CASES OF EMPHASIS ARISING FROM THE RELATIVE POSITION OF GREEK WORDS.

A GREAT peculiarity of the Greek language, when compared with the English, consists in its ability to render certain words emphatic by a change of their position relatively to other words in the same sentence. We can and do effect something of the kind by the arrangement of English words, but it is accomplished chiefly by bringing them into a situation where the naturally recurring force of utterance, arising from a necessary effluence of the voice at certain intervals, will so fall in with the design of the writer, that the speaker when uttering the words cannot well fail to bring out the sense in the manner which was intended. With the Greeks a different principle prevailed in the administration of emphasis. In their language, *generally* speaking, the word which precedes another, which it might follow, is in the more emphatic position of the two, as will appear from the following examples: —

1. *In the case of the Demonstrative Pronouns,* αυτος, *this,* εκεινος, *that,* and ὁδε, *such.*

These words are remarkable in this respect, — that they are never found in combination with any nouns substantive but those to which *the article is prefixed;* for though Dr. Middleton mentions an instance or two to the contrary, they may be regarded as casual exceptions to the general rule: and that *whenever they precede the noun they precede the article also.* But the peculiarity which brings them under our present notice is, that when they precede their substantive they are the more emphatic of the two words, and, when they follow, the less so.

Of the former class are the following instances: —

Οὑτος ὁ λαος τοις χειλεσι με τιμᾳ	This" People honoureth me with their Lips. Mark, vii. 6.
ὁτι οὑτος ὁ ανθρωπος ηρξατο οικοδομειν	that this" Man began to build. Luke, xiv. 30.
και ὡς οὑτος ὁ τελωνης	or even as this" Publican. xviii. 11.
Ουδεποτε οὑτως ελαλησεν ανθρωπος ὡς οὑτος ὁ ανθρωπος	Never man spake like this" Man. John, vii. 46.
οὑτος ὁ Ιησους ὁ αναληφθεις αφ' ὑμων	this" Jesus which is taken up from you. Acts, i. 11.
Οὑτος γαρ ὁ Μελχισεδεκ	For this" Melchisedec. Heb. vii. 1.
εαν τις φαγῃ εκ τουτου του αρτου, ζησεται εις τον αιωνα	if any man eat of this" Bread, he shall live for Ever. John, vi. 51.
ουδεις γαρ ταυτα τα σημεια δυναται ποιειν	for no man can do these" Miracles. iii. 2.
τοτε νηστευσουσιν εν εκειναις ταις ἡμεραις	and then shall they fast in those" Days. Luke, v. 35.
Χαιρετε εν εκεινῃ τῃ ἡμερᾳ	Rejoice ye in that" Day. vi. 23.
Σπουδασωμεν ουν εισελθειν εις εκεινην την καταπαυσιν	Let us labour to enter into that" Rest. Heb. iv. 11.
εκεινος δε ὁ δουλος ὁ γνους το θελημα του κυριου ἑαυτου	and that" Servant which knew his Lord's Will. Luke, xii. 47.
πορευσωμεθα εις τηνδε την πολιν	we will go into such" a City. James, iv. 13.

Of the second class, where the substantive is the more emphatic, because the pronoun follows, are these examples: —

Αληθως ὁ ανθρωπος οὑτος υἱος ην Θεου	Truly this Man was the son of God. Mark, xv. 39.
ει μη ὁ αλλογενης οὑτος	save this Stranger. Luke, xvii. 18.
ἡξει ὁ κυριος του δουλου εκεινου	the Lord of that Servant will come. xii. 46.
και εγενετο το ῥηγμα της οικιας εκεινης μεγα	and the Ruin of that House was great. vi. 49.

On this peculiarity in the case of the nouns *εκεινος* and *οὑτος* Dr. Hammond makes the following observations: — "Luke, i. 39. *In those days.* — The phrase *εν ταυταις ταις ἡμεραις, in these days,* hath for the most part a peculiar signification, differing from *εν ἡμεραις εκειναις, in those*

days. The latter signifies an *indefinite time,* sometimes *a good way off,* but the former generally denotes a certain time then present, instantly, *then,* at *that time;* so, here, that which is said of *Mary's* going to *Elizabeth* was surely immediately after the departing of the *angel* from her, and therefore she rose up μετα σπουδης, *very hastily.* So, verse 24., μετα ταυτας τας ἡμερας, that is, *immediately, Elizabeth* conceived; so vi. 12., εν ταις ἡμεραις ταυταις, that is, *then,* at *that point of time, he went out to the mountain.* See xxiii. 7., xxiv. 18.; Acts, i. 5., xi. 27., and xxi. 15."

This remark of Dr. Hammond's is true to a certain degree, but it is not sufficiently discriminating. There is all the difference he speaks of between εν ταυταις ταις ἡμεραις, "in these" Days," and εν [ταις] ἡμεραις εκειναις, "in those Days:" but when he adds that εν ταις ἡμεραις ταυταις also means *then, at that point of time,* he has evidently mistaken the reason of the difference in the two phrases, which does not consist in the opposition of ταυταις to εκειναις, but in the circumstance of the pronoun in one case *preceding* and in the other *following* its substantive. Whether it be rendered by "*these*" or "*those*" is a circumstance of no moment. That Dr. Hammond is in error will appear from the examples he has selected, and to which he refers us in support of his argument; for when Luke relates, vi. 12., that "it came to pass in those Days," (or, more correctly, "in these Days," εν ταις ἡμεραις ταυταις) "that *Jesus* went out into a Mountain to pray," he could not mean it to be understood that our Lord did this at that *point of time particularly,* for no point of time had been previously mentioned; but he intended to state *generally* that *during that period* of our Lord's abode in Galilee, he went out into a mountain to pray; and after he had been all night in prayer, he called to him his twelve disciples, &c. So, also, when Cleophas answers (Luke,

xxiv. 18.), "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these Days?" (εν ταις ἡμεραις ταυταις), he alludes not only to the Crucifixion, but to a number of other events which had taken place during a lengthened period. The same meaning is observable in the third example, Acts, xxi. 15., "After those Days we took up our Carriages," μετα δε τας ἡμερας ταυτας. But when, as in the remaining examples, we may suppose that a particular *point of time* was *intended* to be specified, we then find the pronoun *precede* the substantive, by which means the expression becomes instantly more definitive of a precise period: as when Luke (xxiii. 7.) says that Pilate sent Jesus to Herod, "who himself also was at Jerusalem at that" Time," or, more properly, "in these" Days," εν ταυταις ταις ἡμεραις. And so, again, in Acts, xi. 27., "In these" Days came prophets from Jerusalem unto Antioch," εν ταυταις ταις ἡμεραις. The reference to Acts, i. 5., "not many days hence," makes nothing either way.

2. *In the case of the Pronominal Adjective* πας, *all,* or *every one.*

This word is found in connection with nouns which have not the article as well as those which have it; but whenever it precedes the substantive, which has an article, it precedes the article also, with few exceptions; and when it thus takes precedence, it is peculiarly emphatic. For example: —

εσεισθη πασα ἡ πολις	all" the City was moved. Matt. xxi. 10.
πασα ἡ Ιουδαια και πασα ἡ περιχωρος	all" Judæa, and all" the Region round about. iii. 5.
ανειλε παντας τους παιδας τους εν Βηθλεεμ και εν πασι τοις ὁριοις αυτης	slew all" the Children which were in Bethlehem, and in all" the Coasts thereof. Matt. ii. 16.

ὡρμησε πασα ἡ αγελη	the whole" Herd-of-Swine rushed. Matt. viii. 32.
παντες γαρ οἱ προφηται και ὁ νομος	for all" the Prophets and the Law. xi. 13.
πασαν την οφειλην εκεινην αφηκα σοι	I forgave thee all" that Debt. xviii. 32.
ὁ μικροτερον μεν εστι παντων των σπερματων	which indeed is the least of all" Seeds. xiii. 32.

In the following examples we have the word *πας* following its noun and article, and therefore not emphatic.

και εαν εχω προφητειαν και ειδω τα μυστηρια παντα	and though I have *the gift of* prophecy, and understand all Mysteries. 1 Cor. xiii. 2.
και περιηγεν ὁ Ιησους τας πολεις παντας και τας κωμας	and Jesus went about all the Cities, and Villages. Matt. ix. 35.

When *πας* is preceded by the article it is to be taken substantively, and of course emphatically: as, *ησαν δε οἱ παντες ανδρες*, "and the Whole of the men." Acts, xix. 7.

3. *In the case of the Pronominal Adjective* ὅλος, *the whole.*

This word is found both *before* and *after* the noun with which it is connected, and the noun is found both *with* and *without* the article; but wherever (with very few exceptions) ὅλος precedes the article, it precedes the noun, and in all such cases it is peculiarly emphatic. For example: —

και το αγαπαν αυτον εξ ὁλης της καρδιας και εξ ὁλης της συνεσεως και εξ ὁλης της ψυχης και εξ ὁλης της ισχυος	and To Love him with all" the Heart, and with all" the Understanding, and with all" the Soul, and with all" the Strength. Mark, xii. 33.
ἡν ὁλη ἡ Ασια και ἡ οικουμενη σεβεται	whom all" Asia and the World worshippeth. Acts, xix. 27.
και μη ὁλον το σωμα σου βληθῃ εις γεενναν	and not that thy whole" Body should be cast into hell. Matt. v. 29.
και μη ὁλον το εθνος απολητai	that the whole" Nation perish not. John, xi. 50.

On the contrary, when the same word follows a noun which has the article, it is manifestly less emphatic than the noun with which it is connected; as in the following instances: —

εκινηθη τε ἡ πολις ὁλη	and all the City was moved. Acts, xxi. 30.
και της εκκλησιας ὁλης	and of the whole Church. Rom. xvi. 23.
και επιστευσεν αυτος και ἡ οικια αυτου ὁλη	and himself believed and his whole House. John, iv. 53.
εαν τον κοσμον ὁλον κερδησῃ	if he shall gain the whole World. Matt. xvi. 26.

4. *In the case of Pronouns Possessive.*

These, when they precede their nouns, generally precede the article also, if there be one. But whenever they thus precede, they are more emphatic than when they follow the noun.

ὁ τρωγων μου την σαρκα και πινων μου το αἱμα	whoso eateth my" Flesh and drinketh my" Blood. John, vi. 54.
Κυριε, συ μου νιπτεις τους ποδας	Lord, dost THOU wash my" Feet. xiii. 6.
αυτου γαρ εσμεν ποιημα	for we are his" Workmanship. Eph. ii. 10.
ὁταν πληρωθη ὑμων ἡ ὑπακοη	when your" Obedience is fulfilled. 2 Cor. x. 6.

On the contrary —

Ου μη νιψῃς τους ποδας μου εις τον αιωνα	Thou shalt Never wash my Feet. John, xiii. 8.
Κυριε, μη τους ποδας μου μονον, αλλα και τας χειρας και την κεφαλην	Lord, not my Feet only, but also *my* Hands and *my* Head. xiii. 9.
Ὑπαγε, φωνησον τον ανδρα σου	Go, call thy Husband. iv. 16.
Ἡ γαρ καυχησις ἡμων αὑτη εστι	For our Rejoicing is this. 2 Cor. i. 12.

5. *In the case of Adjectives.*

Generally speaking, all adjectives which precede their substantives have a more emphatic signification than when they follow, *even when there is no article*, as,

Ευ αγαθε δουλε	Well done, *thou* good" servant. Luke, xix. 17.
πονηρε δουλε	*thou* wicked" servant. xix. 22.
και μεγαλη δυναμει	and with great" power. Acts, iv. 23.
και θεασαμενος ὁτι πολυς οχλος ερχεται προς αυτον	and saw a great" company come unto him. John, vi. 5.

On the contrary —

και ηκολουθει αυτῳ οχλος πολυς	and a great multitude" followed him. vi. 2.

6. *In the case of Nouns and Pronouns governed by Verbs.*

It will be found generally true, that all nouns and pronouns governed by verbs, even where the article is not present, are more emphatic than the verb when they precede it, and less emphatic than the verb when they follow it; and that adverbs obey the same rule. For example: —

Ουτε εμε οιδατε ουτε τον πατερα μου· ει εμε ηδειτε και τον πατερα μου ηδειτε αν	Ye neither know me", nor my Father: if ye had known me", ye would have known my Father" also. John, viii. 19.
Εν ολιγῳ με-πειθεις Χριστιανον γενεσθαι	Almost thou persuadest me" to be a Christian". Acts, xxvi. 28.
ὡστε ορη μεθιστανειν, αγαπην δε μη εχω, ουδεν ειμι	so that I could remove mountains" and have not charity", I am nothing". 1 Cor. xiii. 2.
και ζητησετε με, και εν τῃ ἁμαρτιᾳ ὑμων απυθανεισθε	and ye shall seek" me, and shall die in your Sins". John, viii. 21.
μητι αποκτενει ἑαυτον	will he kill" himself. 22.
και γνωσεσθε την αληθειαν	and ye shall know" the Truth. 32.
Ὁ πιστευων εις εμε εχει ζωην αιωνιον	He that believeth" on me hath" eternal life". vi. 47.
Ουκ εχω ανδρα	I have" no husband. iv. 17.
Καλως ειπας, ὁτι ανδρα ουκ εχω· πεντε γαρ ανδρας εσχες· και νυν ὁν εχεις ουκ εστι σου ανηρ· τουτο αληθες ειρηκας	Thou hast well" said, I have no husband": for thou hast had five" husbands"; and he whom thou now" hast is not thy" husband: that" saidst thou truly".

To quote further instances will be unnecessary. Every line of every page of the New Testament is fraught with examples of some one or more of these various methods of expressing emphasis in the Greek language. The only

important point to be determined is, how far it may be desirable to attempt the representation of the several kinds in the English version; and it is our opinion that to carry the principle out to its full extent would be to embarrass the English reader with a multitude of signs, and perplex more than benefit him. Our authorised version is constructed with some regard to English emphasis, and very frequently this natural stress on certain words would be found to be interfered with, if not even counteracted, by the introduction of the Greek emphasis, so that the effect on the whole would be unsatisfactory. We shall content ourselves, therefore, with recommending a reference, in all cases of difficulty or of importance, to the Greek original, and, except in the instances of pronominal adjectives, and pronouns possessive, when they precede the article, prefer leaving the English translation free from the notation of what may be called *relative emphasis.*

VI. COMPARISON OF THE HEBREW ARTICLE WITH THE GREEK.

It was the opinion of Dr. Middleton that "the Hebrew ה, though it corresponds, in some of its uses, with the ὁ of the Greeks, is yet, on the whole, so dissimilar, that he who should translate a portion of the Hebrew Scriptures into Greek, inserting the Greek article where he found the Hebrew one, and nowhere else, would write a language almost as unlike Greek as is the Hebrew itself." (155.) But that this opinion is somewhat too strongly expressed will appear from the following comparison of the articles in the Hebrew text with those which have been introduced into the Greek version of the Septuagint. The small superior $^{+}$ denotes in both the presence of the article.

HEBREW TEXT.

In the beginning God created the +Heaven and the +Earth. And the +Earth was without form and void; and Darkness *was* upon the Face of the Deep. And the Spirit of God moved upon the Face of the +Waters. And God said, Let there be Light: and there was Light. And God saw the +Light, that *it was* good: and God divided the +Light from the +Darkness. And God called the Light Day and the Darkness he called Night. And the Evening and the Morning were the first Day.

And God said, Let there be a Firmament in the midst of the +Waters, and let it divide the Waters from the Waters. And God made the +Firmament, and divided the +Waters which *were* under the Firmament from the +Waters which *were* above the Firmament: and it was so. And God called the Firmament Heaven. And the Evening and the Morning were the second Day.

And God said, Let the +Waters under the +Heaven be gathered together unto one place, and let the +Dry *land* appear: and it was so. And God called the Dry *land* Earth; and the Gathering-together of the +Waters called he Seas: and God saw that it was good. And God said, Let the +Earth bring forth Grass, the Herb yielding Seed, *and* the Fruit Tree yielding Fruit after his kind, whose Seed *is* in itself, upon the +Earth: and it was so. And the +Earth brought forth Grass *and* Herb yielding seed after his kind, and the Tree yielding Fruit, whose Seed *was* in itself after his kind: and God saw that *it was* good. And the Evening and the Morning were the third Day.

And God said, Let there be Lights

SEPTUAGINT VERSION.

In the beginning +GOD created the +Heaven and the +Earth. And the +Earth was without form and void, and Darkness *was* upon the Face of the +Deep. And the Spirit of God moved upon the Face of the +Waters. And +GOD said, Let there be Light: and there was Light. And +GOD saw the +Light, that *it was* good: and +GOD divided the +Light from the +Darkness. And +GOD called the +Light Day and the +Darkness he called Night. And the Evening and the Morning were the first Day.

And +GOD said, Let there be a Firmament in the midst of the +Waters, and let it divide the Waters from the Waters. And +GOD made the +Firmament, and divided the +Waters which *were* under the +Firmament from the +Waters which *were* above the +Firmament: and it was so. And +GOD called the +Firmament Heaven. And the Evening and the Morning were the second Day.

And +GOD said, Let the +Waters under the +Heaven be gathered together unto one place, and let the +Dry *land* appear: and it was so. And +GOD called the +Dry *land* Earth; and the +Gathering-together of the +Waters called he Seas: and +GOD saw that it was good. And +GOD said, Let the +Earth bring forth Grass, the Herb yielding Seed, *and* the Fruit Tree yielding Fruit after his kind, whose +Seed *is* in itself, upon the +Earth: and it was so. And the +Earth brought forth Grass, *and* Herb yielding Seed after his kind, and the Tree yielding Fruit, whose +Seed *was* in itself after his kind: and +GOD saw that *it was* good. And the Evening and the Morning were the third Day.

And +GOD said, Let there be Lights

Hebrew Text.	Septuagint Version.
in the Firmament of the +Heaven to divide the +Day from the +Night; and let them be for signs, and for seasons, and for days, and for years: and let them be for Lights in the Firmament of the +Heaven to give light upon the +Earth: and it was so. And God made two +Great +Lights; the +Greater +Light to rule the +Day, and the +Lesser +Light to rule the +Night: *he made* the +Stars also. And God set them in the Firmament of the +Heaven to give Light upon the +Earth, and to rule over the Day and over the Night, and to divide the +Light from the +Darkness: and God saw that *it was* good. And the Evening and the Morning were the fourth Day.	in the +Firmament of the +Heaven to divide the +Day from the +Night; and let them be for signs, and for seasons, and for days, and for years: and let them be for Lights in the +Firmament of the +Heaven to give light upon the +Earth: and it was so. And +God made two +Great +Lights; the +Greater +Light to rule the +Day, and the +Lesser +Light to rule the +Night: *he made* the +Stars also. And +God set them in the +Firmament of the +Heaven to give Light upon the +Earth, and to rule over the +Day and over the +Night, and to divide the +Light from the +Darkness: and +God saw that *it was* good. And the Evening and the Morning were the fourth Day.

It appears from these parallel columns, that the only difference between the Hebrew and the Greek use of the article (+) lies in the more frequent application of it by the Greek translator; so far as the article is *expressly inserted* in the Hebrew text: — if we were to include the article as it is provided for by the vowel points, and by the *casus constructus*, we should have almost the same instances of its use in the Hebrew text as we have in the Greek translation. But waiving this, and taking only the cases of positive insertion, the use of the article in the Hebrew is at least as common in the sacred text as it is in the Greek of Homer. A point, however, of greater importance than this is established by the comparison, and that is, the evident employment of the *article* by the Hebrews as a SIGN OF EMPHASIS. This circumstance will throw light on a passage which, according to Dr. Middleton's theory, remains without any chance of elucidation: — Ιδου, ἡ παρθενος εν γαστρι εξει, "Behold, a virgin shall be with child," Matt. i. 23. These words are

a close translation of the original phrase in Isaiah, which thus distinguishes "the Virgin" by prefixing the Hebrew article to the name, הָעַלְמָה, *hā-almāh.* That the Sept. translators "did well in expressing the article," says Dr. Middleton, "may be inferred from its having been retained in the subsequent versions of *Aquila, Symmachus,* and *Theodotion,* notwithstanding the readiness of the two former at least, on most occasions, to differ from the LXX. Here, indeed, they all three render ἡ νεανις." (168.) But what is the conclusion to which Dr. Middleton's theory compels him to come in the face of these admissions? It is, that "the force of the article in this place can be sought only from the Hebrew of Isaiah, vii. 14;" but what that force is, and how it may be expressed in English, we are not told: we are informed, only, that "the article, in this place as in many other, appeared to our English translators to be *without meaning;* accordingly, they render it *a* virgin." But it is added: "that the article is never without meaning in the Greek, though it may not always be possible in a version adequately to express its force, has already been demonstrated." (168.) Now it is certainly a remarkable circumstance that this force could not even be described, — that to this instance of the use of the Greek article, or of the Hebrew article from which it is derived, Dr. Middleton could find nothing applicable in all the rules he had laid down — that he could imagine no reason which might support a *definite* sense in this case, as of "THE Virgin," though he disapproved of the *indefinite* which our translators adopted. We are therefore obliged to conclude that it was *inexplicable* according to Dr. Middleton's theory, and are forced back upon that interpretation which we have found to be uniformly sustained in every other instance, viz., that the article, *both in Greek and Hebrew,* was in-

tended to make the following word emphatic: "a Virgin shall conceive."

Having freely opposed Dr. Middleton's opinions wherever we have thought them incorrect, we feel bound in justice to admit, that without his assistance in first clearing the ground, and placing the subject in a distinct point of view, this essay would probably not have been written; and that, if we have been successful in showing *what the Greek article is*, it is chiefly because he had previously reduced the question to its narrowest limits, by describing *what it ought to be.*

VII. ORIGIN OF THE GREEK ARTICLE.

In conclusion, we would offer a few words on the origin of the Greek article. For this we must ascend to the earliest ages. Its most ancient form was τος, τη, το, and as the τ (*tau*) was the only unchangeable element in the word, in that letter its peculiar character must have essentially resided. The *name* of this letter in Greek is the same as that of the Hebrew word תָּו, *thau, signum*, as in Job, xxxi. 35.: "Behold my *sign* [so in the margin] is, that the Almighty will answer me." And in Ezek. ix. 4.: "*Mark* a *mark* upon the foreheads of the men," &c. This letter also is the essential element in תָּה *āth* (Chaldee) and אוֹת *ōth* (Heb.) *signum*, quod eventurum aliquid portendit, vel aliquid in mentem vel memoriam venire facit (Buxtorf), which word is used in Gen. ix. 15. for a *mark:* "And the Lord set a *mark* upon Cain." M. Gebelin, the learned author of *Le Monde Primitif*, informs us that *teu* is, in the Chinese language, used for a *sign to make anything known by.* This letter (τ) is also the *tau* of the Egyptians, which, doubled, is the name of *Thoth*, to whom they attributed the invention of the *zodiacal signs*, and whose

emblem was a figure called *tau* ♀, combining the two letters which compose the Greek article (το). It is probable the Greek article had its source in this letter, or word, or sign. One of the earliest forms of the Greek τ was a cross +, which is still used by us as a *mark* or *sign* of any thing to which attention is wished to be drawn; and so well does this mark answer the purpose of the Greek article, that it might be substituted for it throughout the English version: as, "Moses gave you not *that* +bread from +heaven; but my +Father giveth you the +true +bread from +heaven. For the +bread of +God is +he which cometh down from +heaven, and giveth life unto the +world." (John, vi. 32.) But the more natural and consistent way would be to employ in our own language those common signs of emphasis which belong to it as properly as that used by the Greeks belongs to their language; or, if instead of these, in the English version of the New Testament, *an acute accent were placed after those words in English to which in Greek the article is prefixed, and a double acute accent after the emphatic pronouns,* every useful purpose would perhaps be answered.

THE END.

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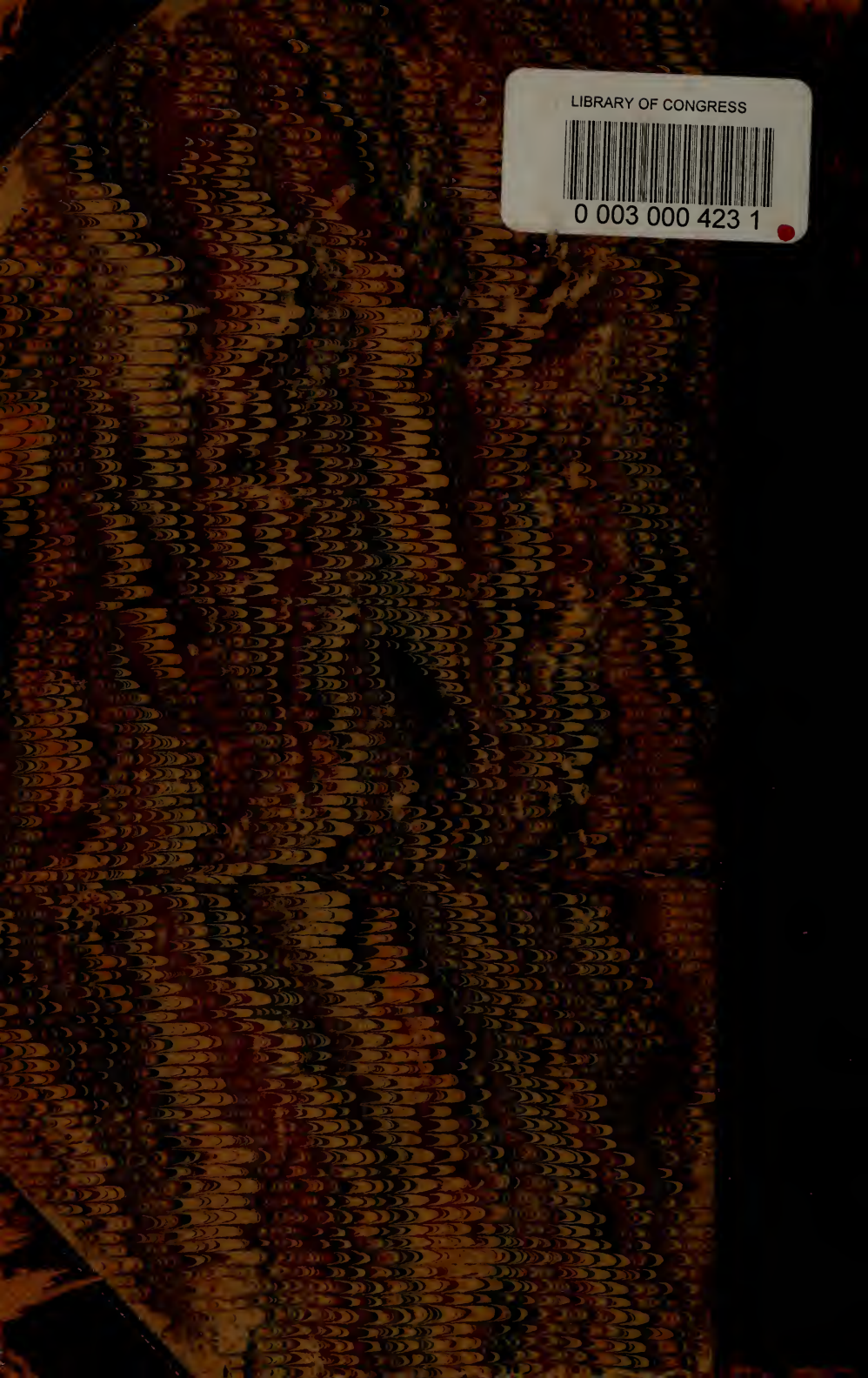
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